



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

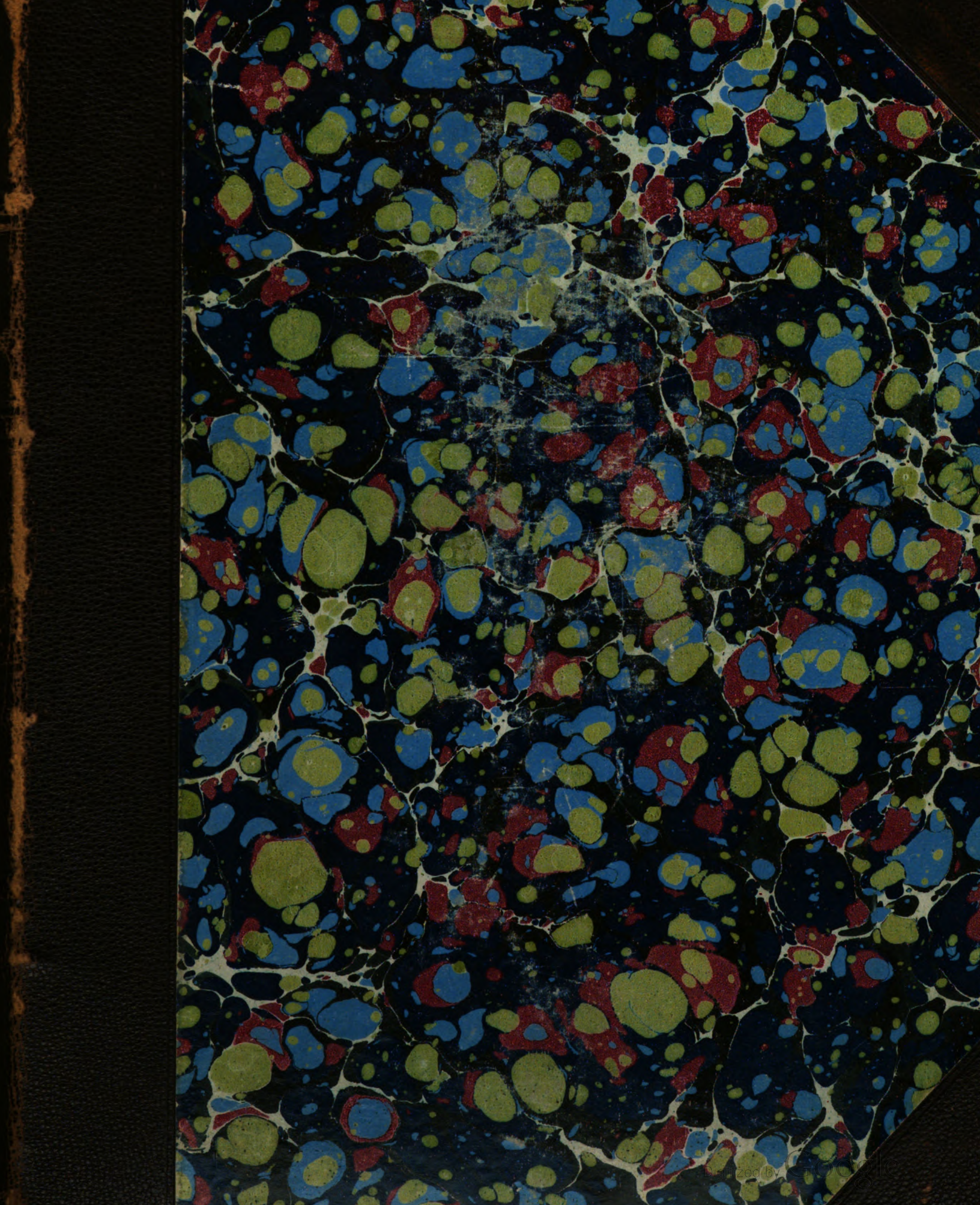
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



Ind 9.5

Bound
JUL 25 1900



Harvard College Library

FROM THE REQUEST OF

JOHN AMORY LOWELL,

(Class of 1815).

This fund is \$20,000, and of its income three quarters
shall be spent for books and one quarter
be added to the principal.

16 June 1879 - 23 June, 1900

THE
INDIAN ANTIQUARY,
A JOURNAL OF ORIENTAL RESEARCH

IN

ARCHÆOLOGY, EPIGRAPHY, ETHNOLOGY, GEOGRAPHY, HISTORY, FOLKLORE, LANGUAGES,
LITERATURE, NUMISMATICS, PHILOSOPHY, RELIGION, &c., &c.,

EDITED BY

RICHARD CARNAC TEMPLE, C.I.E.,
LIEUT.-COLONEL, INDIAN STAFF CORPS.

VOL. XXVIII. — 1899.

BOMBAY:

PRINTED AND PUBLISHED AT THE EDUCATION SOCIETY'S PRESS, BYCULLA.

LONDON: KEGAN PAUL, TRENCH, TRÜBNER & Co.

LONDON: LUZAC & Co.

BOMBAY: EDUCATION SOCIETY'S PRESS.

NEW YORK: WESTERMANN & Co.

CHICAGO: S. D. PEET, Esq., Ph.D.

LEIPZIG: OTTO HARRASSOWITZ.

PARIS: E. LEROUX.

BERLIN: A. ASHER & Co.

VIENNA: A. HOLDER & Co.

~~Are 38.1~~
Ind 9.5

894
18

Lowell fund

CONTENTS.

The Names of Contributors are arranged alphabetically.

	PAGE		PAGE
REV. J. E. ABBOTT, B.A. :—		E. H. MAN, C.I.E. :—	
THE TOPOGRAPHICAL LIST OF THE BHAGAVATA		NOTES ON THE NICOBARESE... ..	253
PURANA	1	M. MILLETT :—	
SARDARU BALHARI :—		Dedicatory Necklaces	195
Worship of Narsingh in Kangra	84	THE LATE MRS. MURRAY-AINSLIE :—	
W. BUCHANAN :—		Musalman Tombs	163
The Sacred Thread	252	G. R. SUBRAMIAH PANTULU :—	
JAMES BURGESS, C.I.E., LL.D. :—		Some Notes on the Folklore of the Telugus	155
Kuki, Bongo	161	CHARLES PARTRIDGE :—	
J. T. CHRISTIE, C.I.E. :—		Mr. Scape... ..	276
The Chihla or 40 Days' Fast	112	Sir Proby Thomas Cautley	332
W. CROOKE :—		M. R. PEDLOW :—	
The Maternal Uncle in North Indian Marriages... ..	162	Superstitions among Hindus in the Central Pro-	
MAYA DAS :—		vinces	111, 140, 161, 304
Fireworks at Panjabi Marriages	332	A FOLKTALE FROM CENTRAL INDIA	302
ROLAND B. DIXON :—		REV. G. U. POPE, M.A., D.D. :—	
Ceremonial Colors	195	NOTES ON THE TAMIL ANTHOLOGY OF ANCIENT	
GEO. F. D'PENHA :—		SONGS, entitled PURRA-NANNURRU	29
Proper Names in the Thana District	110	E. RICHARDSON :—	
SUPERSTITIONS AND CUSTOMS IN SALSETTE	113	Spirit-scaring in the Panjab — Brahman eating	
Attempted Human Sacrifice at Hingoli	252	from the Hand of a Dead Raja	56
F. FAWCETT :—		THE LATE B. V. SHASTRI :—	
A POPULAR MOPLA SONG	64	Notes on Maratha Marriages	112, 224
G. M. GODDEN, F.A.I. :—		Marriage Custom amongst Marathas	162
Ropes of Sand; Asaes; and the Danaides... ..	139	GULAB SINGH :—	
GEO. A. GRIERSON, PH.D., C.I.E., I.C.S. :—		Panjab Birth Customs, shaving Musalman Boys... ..	56
ESSAYS ON KASHMIRI GRAMMAR, by the late		Some Indian Musalman Birth Customs	195
KARL FREDRICH BUEKHARDT, translated and		M. A. STEIN, PH.D. :—	
edited with Notes and additions... ..	6, 85, 169, 219,	DETAILED REPORT OF AN ARCHÆOLOGICAL TOUR	
	247, 269	WITH THE BUNER FIELD FORCE... ..	14, 33, 58
ON SOME MEDIEVAL KINGS OF MITHILA... ..	57	G. J. TAMSON :—	
Some Birth Customs in Bihar... ..	195	Monumental Remains of the Dutch East India	
ON THE EAST-CENTRAL GROUP OF INDO-ARYAN		Company in the Presidency of Madras	165
VERNACULARS	202	LT.-COL. R. C. TEMPLE, C.I.E. :—	
THE LATE F. S. GROWSE, C.I.E. :—		Kursi, an Initiatory Rite amongst Sweepers	56
Rustic Divisions of the Day	163	Manuscripts of the Manava or Maitrayaniya	
Salagram	224	Sutras	83
REV. A. RUDOLF HOERNLE, C.I.E., PH.D. :—		NOTES ON THE DEVELOPMENT OF CURRENCY IN	
INDO-CHINESE COINS IN THE BRITISH COLLEC-		THE FAR EAST	103
TION OF CENTRAL ASIAN ANTIQUITIES... ..	46	Cruse und Grosso	159
DENZIL IBBETSON, C.S.I. :—		Caraft	161
Transfer of Cattle-Disease, a Form of Scape-Goat. 162		Sepoy	162
KHUNDANLAL :—		Notes on the Languages of the South Andaman	
Buddhist Ruins at Sairon	112	Group of Tribes	163
MAJOR J. S. KING :—		The Chronology of India	168
HISTORY OF THE BAHMANI DYNASTY... ..	119, 141,	Khwaja Khizar, and His Affinities	195
	180, 209, 236, 277, 305	Calico and Muslin	196
J. L. KIPLING, C.I.E. :—		Calambac	196
Appreciation of Good Rustic Art	112	Bitt... ..	196
Some Hindu Building Customs	112	A THEORY OF UNIVERSAL GRAMMAR, AS APPLIED	
F. KITTEL :—		TO A GROUP OF SAVAGE LANGUAGES	197, 225
Bitteru and Barika	161	A Story about Lal Beg and the Lalbegi Sects	224
CHAINA MALL :—		ALEXANDER GRANT'S ACCOUNT OF THE LOSS OF	
Prayer of the Drinkers of Hemp-juice	84	CALCUTTA IN 1756	298
		MISCELLANEOUS PAPERS RELATIVE TO THE	
		SETTLEMENTS IN THE ANDAMAN ISLANDS IN	
		THE XVIIIth CENTURY	323

	PAGE		PAGE
R. W. TRAFFORD :—		REV. A. WESTCOTT :—	
Some Rustic Divisions of Time and Measurements.	196	THE COPPER COINAGE OF THE MADRAS PRESIDENCY	270
M. N. VENKETSWAMI, OF NAGPUR :—		J. WILSON, I.C.S. :—	
Naugasa Tombs	28	ON THE GUREZI DIALECT OF SHINA	93
Telugu Superstitions about Spittle	83	M. WINTERNITZ, PH.D. :—	
FOLKLORE IN THE CENTRAL PROVINCES OF INDIA :—		WITCHCRAFT IN ANCIENT INDIA	71
No. 12. — The Fulfilment a Curse	193		
No. 13. — The Clever Wife	194		

MISCELLANEA AND CORRESPONDENCE.

Manuscripts of the Manava or Maitrayaniya Sutras, by the Editor	83	Some Notes on the Folklore of the Telugus, by G. R. Subramiah Pantulu	155
Proper Names in the Thana District, by Geo. F. D'Penha	110		

NOTES AND QUERIES.

Naugasa Tombs, by M. N. Venketswami	28	Marriage Custom amongst Marathas, by the late B. V. Shastri	162
Panjab Birth Customs, shaving Musalman Boys, by Gulab Singh	56	The Maternal Uncle in North Indian Marriage Customs, by W. Crooke	162
Spirit-scaring in the Panjab — Brahman eating from the hand of a Dead Raja, by B. Richardson	5	Transfer of Cattle-Disease, a Form of Scape-Goat, by Denzil Ibbetson, C.S.I.	162
Kursi, an Initiatory Rite amongst Sweepers, by R. C. Temple	56	Musalman Tombs, by the late Mrs. Murray-Ainalie..	163
Telugu Superstitions about Spittle, by M. N. Venketswami	84	Rustic Divisions of the Day, by the late F. S. Growse	163
Prayer of the Drinkers of Hemp-juice, by Chaina Mall	84	Dedicatory Necklaces, by M. Millett	196
Worship of Narsingh in Kangra, by Sardaru Balhari.	84	Some Indian Musalman Birth Customs, by Gulab Singh	195
Superstitions among Hindus in the Central Provinces, by M. R. Pedlow	111, 140, 161, 304	Some Birth Custom in Bihar, by G. A. Grierson	195
Notes on Maratha Marriages, by the late B. V. Shastri	112, 224	Khawja Khizar, and His Affinities, by R. C. Temple.	195
Appreciation of Good Rustic Art, by J. L. Kipling, C.I.E.	112	Ceremonial Colors, by Roland B. Dixon	195
Some Hindu Building Customs, by J. L. Kipling, C.I.E.	112	Calico and Muslin, by R. C. Temple	196
Buddhist Ruins at Sairon, by Khundanlal	112	Calambac, by R. C. Temple	196
The Chihla or 40 Days' Fast, by J. T. Christie	112	Bitt, by R. C. Temple	196
Ropes of Sand; Asses; and the Danaides, by G. M. Godden, F.A.I.	139	Some Rustic Divisions of Time and Measurements, by R. W. Trafford	196
Cruse und Grosso, by R. C. Temple	159	A Story about Lal Beg and the Lalbegi Sects, by R. C. Temple	224
Bitteru and Barika, by F. Kittel	161	Salagram, by the late F. S. Growse	224
Caraff, by R. C. Temple	161	Attempted Human Sacrifice at Hingoli, by Geo. F. D'Penha	252
Kuki, Bongo, by J. Burgess	161	The Sacred Thread, by W. Buchanan	252
Sepoy, by R. C. Temple	162	Mr. Scape, by Charles Partridge	276
		Sir Proby Thomas Cautley, by Charles Partridge ...	332
		Fireworks at Panjabi Marriages, by Maya Das ...	332

BOOK-NOTICES.

Notes on the Languages of the South Andaman Group of Tribes, by R. C. Temple	163	Company in the Presidency of Madras, by G. J. Tamson	165
Monumental Remains of the Dutch East India		The Chronology of India, by R. C. Temple	168

ILLUSTRATIONS.

I. and II. — Kingargalai Ruins	16	VI. and VII. — Ruins at Pinjkotai	35
III. and IV. — Gumbatai Ruins	26	VIII. — Stupa near Takhtaband	38
V. — Well at Sunigram	34		

PART CCCXLVII (VOL. XXVIII.)

JANUARY, 1899.

THE
INDIAN ANTIQUARY,

A JOURNAL OF ORIENTAL RESEARCH

IN

ARCHÆOLOGY, EPIGRAPHY, ETHNOLOGY, GEOGRAPHY, HISTORY, FOLKLORE, LANGUAGES,
LITERATURE, NUMISMATICS, PHILOSOPHY, RELIGION, &c., &c:

Edited by

RICHARD CARNAC TEMPLE, C.I.E.,

LIEUT.-COLONEL, INDIAN STAFF CORPS.

CONTENTS.

	PAGE		PAGE
1. THE TOPOGRAPHICAL LIST OF THE BHAGAVATA PURANA, by Rev. J. E. ABBOTT, B. A.	1	3. DETAILED REPORT OF AN ARCHÆOLOGICAL TOUR WITH THE BUNER FIELD FORCE, by M. A. STEIN, Ph.D.	14
2. ESSAYSON THE KASHMIRI GRAMMAR, by the late KARL FREDRICH BUEKHARDT, translated and edited, with notes and additions, by GEO. A. GRIERSON, Ph.D., C.I.E., I.C.S.	6	NOTES AND QUERIES:—	
		4. NAUGAZA TOMBS, by M. N. VENKETHWAMI,	28

Plates:—

- I. and II. — *Kingargolai Ruins* to face p. 16
III. and IV. — *Gumbatai Ruins* to face p. 26

BOMBAY:

PRINTED AND PUBLISHED AT THE EDUCATION SOCIETY'S PRESS, BYCULLA.

LONDON: KEGAN PAUL, TRENCH, TRÜBNER & Co.

LONDON: LUZAC & Co.

BOMBAY: EDUCATION SOCIETY'S PRESS.

NEW YORK: WESTERMANN & Co.

CHICAGO: S. D. PEET, Esq., Ph.D.

LEIPZIG: OTTO HARRASSOWITZ.

PARIS: E. LEROUX.

BERLIN: A. ASHER & Co.

VIENNA: A. HOLDER & Co.

[All Rights Reserved.]

Subscriptions for the years 1894, are overdue to the amount of Rs. 118; 1895, Rs. 140; 1896, Rs. 200; and 1898, Rs. 807. It is specially requested that these outstandings may be cleared off without further delay.

Subscribers in Europe are requested to pay their Subscriptions for 1897 to the Proprietor's account, Chartered Mercantile Bank, 65, Old Broad St., London, E.C., giving notice of their having done so, and of Address, by card addressed to the Manager, Education Society's Press, Bombay. This arrangement will secure such Subscribers their copies being posted direct.

Papers and correspondence for the Journal from contributors in India or anywhere else, should be addressed to the EDITOR, care of the Education Society's Press, Bombay.

NOTICE TO CONTRIBUTORS.

Contributors of Articles to this Journal will greatly oblige the Editor if they will leave the upper half of the first sheet of manuscript blank, for the convenience of the Editor in entering instructions to the Press regarding titling, style of printing, submission of proofs, etc., etc. Such instructions, when sent separately, are liable to result in confusion and delay.

Contributors will also greatly lighten the task of the Editor, as well as lessen the cost of composition and correction, by observing the following suggestions:—

1. In preparing copy, please leave a margin of at least three inches on one side. The revision of a crowded manuscript is excessively troublesome and laborious. When the last sheet of the article has been finished, the last footnote or other interpolation added, and the last subtraction made, please number the folios consecutively with the natural numbers from 1 to the end.

2. Write plainly, especially proper names and foreign words. If foreign characters are to be employed, let them resemble as closely as possible the type in our fonts. If Roman or Italic characters with diacritical points are used, see that the points are distinct and rightly placed. Words to be printed in Italics should be once underscored. Words to be printed Clarendon type may be once underscored with blue pencil. Type-written copy always needs to be carefully revised, with especial attention to mechanical faults and to the punctuation.

3. Indicate paragraphs clearly by a wide indentation at the beginning; or, if the break is an after-thought, by the usual sign (§). Begin all larger divisions of an article on a fresh sheet of paper. It is hardly necessary to say that the

proper construction of paragraphs is far more than a matter of external appearance.

4. Punctuate the copy precisely as you wish it to appear in print. Double marks of quotation (" ") should be used for actual quotations; single marks (' ') for included quotations, definitions, and the like.

5. In citing the titles of books, give the title in full where it first occurs. In subsequent citations, the work may be referred to by the significant words of the title; but abbreviations which may not be at once understood are to be avoided and, above all, entire uniformity should be observed throughout the article. Where some conventional system of citation is in general use, as in the case of the Vedas and the Brahmanic literature, the established custom of scholars should be followed. Titles of books will be printed in Italics; titles of articles in periodicals, in quotation marks, with the name of the periodical in Italics. But the well-established method of abbreviating the titles of the Journals of the five principal Oriental Societies (*JA.*, *JAOS.*, *JASB.*, *JRAS.*, *ZDMG.*) should be adhered to.

6. It is desirable, for reasons of economy as well as good typography, that footnotes be kept within moderate limits. References to footnotes should be made by brief series of natural numbers (say from 1 to 10), not by stars, daggers, etc. As to the method of inserting footnotes in the copy, good usage differs. A way convenient for author and editor and printer is to insert the note, with a wider left-hand margin than that used for the text, beginning the note on the line next after the line of text to which it refers, the text itself being resumed on the line next after the ending of the note. But if the note is an after-thought, or if it is long, it is well to interpolate it on a fresh sheet as a rider.

7. Contributors are requested to kindly remember that additions and alterations in type, after an article is printed in pages, are in many cases technically difficult and proportionately costly, the bill for corrections sometimes amounting to as much as the first cost of composition; and that such alterations entail a most trying kind of labour, not only on editors and compositors, but on the authors themselves as well; and they are accordingly advised that a careful preparation of their manuscript in the manner above indicated will save both the Editor and themselves much unnecessary trouble.

Remittances, correspondence relative to Subscriptions, and notices of change of address to be sent to—

The Superintendent,
Education Society's Press,
Bombay.

Notes and Queries will always be gladly received and inserted in the *Indian Antiquary*

THE INDIAN ANTIQUARY,

A JOURNAL OF ORIENTAL RESEARCH.

VOLUME XXVIII. — 1899.

THE TOPOGRAPHICAL LIST OF THE BHAGAVATA PURANA.

BY REV. J. E. ABBOTT, B.A.

IN Volume XIV. of this *Journal*, page 319, Dr. Burgess calls attention to the importance of scholars preparing geographical lists from the *Itihāsas*, *Purāṇas*, *Kōshas*, and other available sources of information, as a means to the better elucidation of the *Ancient Geography of India*. Following this suggestion Dr. J. F. Fleet prepared a list of geographical names found in the *Bṛihat-Saṃhitā*, and published it in this *Journal*, Vol. XXII. page 169.

I now give a list of geographical names found in the *Bhāgavata Purāṇa*. The references are to the Bombay Edition.

- | | |
|--|---|
| <p>Ābhira, a country and people, I. 10, 35; II. 4, 18.</p> <p>Ajanābha; = commentary says Bhāratavarsha, XI. 2, 24.</p> <p>Alakā, a city on Bhūteshagiri, IV. 6, 23.</p> <p>Alakanandā, a river flowing by Alakā, a name for the Gangā, IV. 6, 24; XI. 29, 42.</p> <p>Ambashthā; a country, X. 83, 23.</p> <p>Ānartta, or Anarta, a country = Dwārakādeśa, com., I. 10, 85; I. 11, 1; IX. 3, 28; X. 52, 15; X. 53, 6; X. 67, 4; X. 71, 21; X. 82, 13; X. 86, 20.</p> <p>Ānarttapurī, a city, the capital of Ānartta, = Dwārakā, I. 14, 25.</p> <p>Andhas; a river, V. 19, 18.</p> <p>Andhaka; a people, I. 11, 11; I. 14, 25; II. 4, 20; III. 3, 25; X. 1, 69; X. 45, 15; X. 80, 11; X. 80, 16; X. 88, 5; XI. 30, 18.</p> <p>Andhra, a people, II. 4, 18; IX. 20, 30; IX. 23, 5.</p> <p>Aṅga; a country, IX. 23, 5.</p> <p>Animishakshetra, a <i>kshetra</i>, called in com. Vaiṣṇavakshetra, I. 1, 4.</p> <p>Arbuda; a country, XI. 30, 18.</p> <p>Arha, a country, I. 11, 11; I. 14, 25.</p> <p>Arṇa, a country, X. 86, 20.</p> <p>Āryā, a river, X. 79, 20.</p> | <p>Āryāvarta, a country between the Vindhya and the Himālaya mountains, IX. 6, 5; IX. 16, 22.</p> <p>Asiknī; a river, V. 19, 18.</p> <p>Avanti, a city, X. 45, 31; X. 58, 30; XI. 23, 6; XI. 23, 31.</p> <p>Āvartana; a subdivision of Jambudvīpa, V. 19, 30.</p> <p>Avaṭodā; a river, V. 19, 18.</p> <p>Ayodhyā; a city, IX. 8, 19.</p> <p>Badarī, a sacred place, III. 4, 4; Badarikāśram, VII. 11, 6; containing Nārāyaṇāśrama, IX. 3, 36; XI. 29, 41; Badaryāśrama, III. 4, 21; III. 14, 32; X. 52, 4.</p> <p>Bālhika, a people, X. 82, 26.</p> <p>Barbara, a people, IX. 8, 5.</p> <p>Barhishmatī, a city in Brahmāvarta, III. 22, 29; III. 22, 32.</p> <p>Bhadrāsva, a continent, I. 16, 13.</p> <p>Bhārata, a country, I. 16, 13; Bhāratavarsha, III. 1, 20; X. 87, 6.</p> <p>Bhīmarathī, a river, V. 19, 18; X. 79, 12.</p> <p>Bhogavatī, a mythical city, I. 11, 31.</p> <p>Bhoja, a country and people, I. 11, 11; I. 14, 25; III. 1, 29; III. 2, 25; Bhojarāja, III. 2, 30; X. 85, 33; III. 3, 25; X. 1, 35; X. 1, 69; X. 80, 11; X. 82, 29; XI. 30, 18.</p> |
|--|---|

- Bhojakata, a city, X. 54, 52; X. 61, 19; X. 61, 26; X. 61, 40.
- Bhrigukachchha, a city on the north bank of the Narmadâ, VIII. 18, 21.
- Bhûtesagiri, a mountain = Kailas, surrounded by the river Nandâ = Gangâ, IV. 6, 22.
- Bindusaras, a wide expanse of water formed by the Sarasvatî, III. 21, 35; III. 21, 39; Bindusara, III. 25, 5; VII. 14, 31; X. 78, 19.
- Brahmanadi, a river = Sarasvatî, IX. 16, 23.
- Brahmatîrtha, a *tîrtha*, X. 78, 19.
- Brahmâvarta, a country, I. 10, 34; I. 17, 33; III. 21, 25; Brahmâvartta, III. 22, 28; said to be between the Sarasvatî and Drishadvatî, IV. 19, 1; V. 4, 10; V. 4, 19; V. 5, 28.
- Brihadvana, a forest near Gokula, X. 5, 26; X. 7, 33.
- Chakra, a *tîrtha* between Brahmâtîrtha and where Sarasvatî flows to the East, X. 78, 19.
- Chakranadi, a river (= Gandakî, Com.), V. 7, 10.
- Champâpurî, a city, IX. 8, 1.
- Chandrabhâgâ, a river, V. 19, 18.
- Chandraśukla, a *dvîpa*, a subdivision of Jambudvîpa, V. 19, 30.
- Chandrasasâ, a river, IV. 28, 35; Chandrasasâ, V. 19, 18.
- Charmanvatî, a river, V. 19, 18.
- Chedi, a country, I. 10, 19; VII. 1, 13; IX. 22, 6; IX. 24, 2; X. 52, 17; X. 53, 14; X. 74, 39; X. 83, 23; XII. 12, 39; Chaidya, name of a king, X. 52, 17; X. 52, 25.
- Chitrakûṭa, a mountain, V. 19, 16.
- Dadhimaṇḍoda, one of the seven seas, V. 1, 33.
- Dakshinapatha, the region of the south, *i. e.*, south of the Narmadâ, IX. 2, 41.
- Dandaka, a country, X. 79, 20.
- Dâsa, a fisherman tribe, IX. 22, 20.
- Dâsârha, a country and people, I. 11, 11; I. 14, 25; Dâsârha, a people, III. 1, 29; X. 45, 15; X. 47, 44; X. 78, 39; XI. 30, 18.
- Devagiri, a mountain, V. 19, 16.
- Dhanvan, a country (said to be little watered) near Maru, I. 10, 35; IX. 4, 22; X. 86, 20.
- Dravîda, a country, IV. 28, 30; VIII. 4, 7; VIII. 24, 13; IX. 1, 2; X. 79, 13; XI. 5, 39.
- Drishadvatî, a river, V. 19, 18; X. 71, 22.
- Drona, a mountain, V. 19, 16.
- Dvaipayanî, a river, X. 79, 20.
- Dvâravatî, a city in Dvârakâ, I. 12, 36; Dvârvatî, III. 3, 19; X. 59, 36; X. 69, 3; X. 76, 8; X. 77, 7; X. 79, 29; X. 80, 11; X. 82, 1; X. 84, 70; X. 85, 52; X. 86, 59; X. 89, 22; XI. 2, 1; XI. 6, 33; XI. 30, 1; Dvârvatî, XI. 30, 5; XI. 30, 46; XII. 12, 60.
- Dvârakâ, a city, I. 11, 24; I. 11, 25; I. 14, 1; I. 14, 6; X. 52, 5; X. 52, 27; X. 54, 60; X. 55, 39; X. 56, 4; X. 56, 35; X. 57, 27; X. 57, 29; X. 57, 30; X. 58, 28; X. 58, 55; X. 62, 22; X. 66, 3-4; X. 66, 23; X. 66, 34; X. 80, 15; X. 85, 23; X. 86, 3; X. 90, 1; XI. 6, 4; XI. 30, 47; XI. 31, 15.
- Dyudhuni, a river, *i. e.*, Gangâ, III. 23, 39.
- Dynadî, a river, *i. e.*, Gangâ, III. 5, 1; X. 75, 8.
- Gajasâvha, a city, *i. e.*, Hastinâpura, I. 3, 6; I. 8, 45; IV. 31, 30; X. 57, 8; Gajâvha, I. 9, 48; I. 15, 38; I. 17, 44; III. 1, 17; IX. 22, 40; X. 49, 32; X. 68, 16; X. 68, 41; X. 75, 39.
- Gandakî, a river, X. 79, 11.
- Gandhamâdana, a mountain, IV. 1, 58; Brahma descended upon it, V. 1, 8; X. 52, 3.
- Gangâ, a river, I. 3, 43; I. 4, 10; I. 8, 1; I. 13, 32; I. 16, 3; I. 18, 3; IV. 2, 35; IV. 21, 11; VIII. 4, 23; IX. 8, 29; IX. 9, 9; IX. 15, 3; IX. 20, 25; IX. 23, 13; X. 68, 42-54; X. 75, 19; X. 78, 20.
- Gangûdvâra, a country, VI. 2, 39.
- Gayâ, a city, *kshetra*, X. 79, 11.
- Gayaśiras, a *kshetra*, VII. 14, 30.
- Ghṛitoda, one of the seven mythical seas, V. 1, 33.
- Godâvarî, a river, V. 19, 18.
- Gokâmukha, a mountain, V. 19, 16.
- Gokarṇa, a *kshetra*, X. 79, 19.
- Gokula, a village on the Jamnâ, X. 2, 7; X. 5, 32.
- Gômatî, a river, V. 19, 18; X. 79, 11.
- Govardhana, a mountain, V. 19, 16; X. 11, 36; X. 13, 29.
- Haihaya, a people, IX. 8, 5; IX. 15, 14; destroyed by Parsharâm, IX. 15, 17; name of their king, IX. 15, 32; X. 73, 20.
- Hâstinapura, I. 10, 7; I. 13, 1; founded by Hasti, IX. 21, 20; X. 49, 1; X. 68, 15.
- Himâlaya, a mountain, I. 13, 29.
- Himavat, a mountain, I. 13, 50.
- Hûna, a people, II. 4, 18; II. 7, 46; IX. 20, 30.

- Ikshumati, a river in Kurukshetra, V. 10, 1.
 Ikshurasoda, a mythical sea, V. 1, 33.
 Indrakila, a mountain, V. 19, 16.
 Indraprastha, a city, X. 58, 1; X. 58, 12; X. 73, 33; X. 77, 6; XI. 30, 48; XI. 31, 25.
 Jambûdvîpa, I. 12, 5; V. 2, 1; V. 19, 29; V. 20, 2; Jambu, V. 1, 32.
 Kaikaya, a people, X. 71, 29; X. 74, 41; II. 7, 35; X. 82, 13.
 Kakubha, a mountain, V. 19, 16.
 Kâlânjara, a mountain, V. 8, 30.
 Kalâpagrâma, a city, IX. 12, 6; IX. 22, 17; X. 87, 7.
 Kâlindî, a river = Yamunâ, III. 4, 36; IV. 8, 43; VI. 16, 16; VIII. 4, 23; IX. 4, 30; IX. 4, 37; X. 58, 22.
 Kâlînga, a country and its people, IX. 23, 5; Kâlînga, X. 61, 29, 37.
 Kâmagiri, a mountain, V. 19, 16.
 Kâmakoshnî, a city, X. 79, 14.
 Kâamboja, a country, II. 7, 35; X. 75, 12; X. 82, 13.
 Kânchi, a city, X. 79, 14.
 Kañka, a people, II. 4, 18; IX. 20, 30; X. 86, 20.
 Kânyakubja, a country, VI. 1, 21.
 Karpâtaka, a country, V. 6, 7.
 Karûsha, a country, X. 66, 1; IX. 2, 16; Kârûsha, X. 78, 4.
 Kâśî, a city, IX. 22, 23; X. 57, 32; X. 66, 10; X. 66, 26; X. 82, 25; X. 84, 55; XII. 13, 17.
 Kauśambî, a city, IX. 22, 40.
 Kauśikî, a river, I. 18, 86; V. 19, 18; IX. 15, 12; X. 79, 9.
 Kâverî, a river, V. 19, 18; VII. 13, 12; X. 79, 14; XI. 5, 40.
 Kekaya, a tribe, X. 2, 3; X. 75, 12; X. 84, 55; X. 86, 20.
 Kerala, a country, X. 79, 19; X. 82, 13.
 Ketumâla, a dvîpa, I. 16, 10.
 Khândava, a forest, X. 58, 25; X. 71, 45; Khândavaprastha, X. 73, 32.
 Khasa, a people, a low tribe, II. 4, 18; Kasa, IX. 20, 30.
 Kimpurusha, a dvîpa, I. 16, 13.
 Kirâta, a people, II. 4, 18; IX. 20, 30.
 Kollaka, a mountain, V. 19, 16.
 Koñka, a country, V. 6, 7; V. 6, 9.
 Kosala, a country, IX. 10, 29; IX. 11, 22; X. 2, 3; X. 58, 32, 34, 35; X. 58, 52; X. 75, 12; Uttara Kosala, V. 19, 8; IX. 10, 42; Kausalya, X. 82, 13; X. 84, 55; Kosala, X. 86, 20; XII. 12, 24.
 Krauñcha, a dvîpa, V. 1, 32.
 Krishnâ, a river, V. 19, 18.
 Kṛitamâlâ, a river, V. 19, 18; VIII. 24, 12; X. 79, 16; XI. 5, 39.
 Kshârodadhî, V. 20, 2.
 Kshiroda, one of the seven seas, V. 1, 33; VIII. 4, 18.
 Kuṇḍina, a city, X. 53, 7; X. 53, 15; X. 53, 21; X. 54, 20; X. 54, 52.
 Kukura, a country and people, I. 11, 11; X. 45, 15; XI. 30, 18.
 Kulâchala, a mountain. Com. says Meru, III. 23, 39; in the country of the Pândyas. Com. says Malaya, VIII. 4, 8.
 Kuntî, a country, X. 82, 13; X. 86, 20; XI. 30, 18.
 Kuru, a people and country, I. 11, 9; II. 7, 35; X. 2, 3; X. 57, 1; X. 71, 29; X. 72, 5; X. 75, 12; X. 82, 13; X. 83, 5; X. 84, 55; X. 86, 20.
 Kurujângala, a country, I. 10, 34; I. 16, 11; III. 1, 24; X. 86, 20.
 Kurukshetra, a district, I. 10, 34; III. 3, 12; VII. 14, 30; IX. 14, 33.
 Kuśa, a dvîpa, V. 1, 32.
 Kuśasthali, a city = Dvârakâ, I. 10, 27; VII. 14, 31; IX. 3, 28; X. 61, 40; X. 75, 29; X. 83, 36; XII. 12, 36.
 Kuśâvartta, a tîrtha, III. 20, 4.
 Kutaka, a country, V. 6, 7; V. 6, 9.
 Kûtaka, a mountain, V. 6, 7; V. 19, 16.
 Lankâ = Ceylon, V. 19, 30; IX. 10, 16.
 Lavanodadhî, a mythical sea, V. 20, 2.
 Madhu, a city = Mathurâ, I. 10, 26; I. 11, 9; I. 14, 25; I. 16, 36; VII. 14, 31; X. 1, 10; X. 45, 15; X. 47, 21; X. 86, 20; XI. 30, 18.
 Madhuvana, a forest on the bank of the Yamunâ, IV. 8, 42; IV. 8, 62; IX. 4, 30; IX. 11, 14; Madharvana, IV. 9, 1.
 Madra, a city, X. 82, 13; X. 82, 26.
 Magadha, a country, IX. 22, 45; X. 2, 2; X. 52, 14; X. 52, 19; X. 73, 33; X. 83, 23.
 Mahânadî, a river, V. 19, 18.
 Mahendra, a mountain, V. 19, 16; VII. 14, 32; IX. 16, 26; X. 79, 12.
 Mâhishmatî, a city, IX. 15, 22; a city of the Haihaya, IX. 15, 26; IX. 16, 17; X. 79, 21.

- Maināka, a mountain, V. 19, 16.
 Malaya, a mountain, I. 8, 32; V. 19, 16; X. 79, 16; VI. 3, 35; VII. 14, 32; X. 90, 19.
 Mandākinī, a river, V. 19, 18.
 Mandarahariṇa, a *dvīpa*, V. 19, 30.
 Mandara, a mountain, IV. 23, 24; VII. 3, 2; VII. 7, 2.
 Mangalaprastha, a mountain, V. 19, 16.
 Manipūra, a city, IX. 22, 32.
 Manutīrtha, a *tīrtha*, X. 79, 21.
 Maru, a country = Mārṇād, I. 10, 35; X. 71, 21.
 Marudhanvan, a country, VI. 8, 38.
 Marudvridhā, a river, V. 19, 18.
 Mathurā, a city, I. 15, 39; IX. 11, 14; X. 1, 27; X. 1, 28; X. 5, 19; X. 6, 31; X. 47, 68; X. 72, 31; X. 84, 69; XI. 30, 18; XII. 12, 34, 35, 60; Dakṣiṇā Mathurā, X. 79, 15; Māthura, the people of Mathurā, X. 1, 27.
 Matsya, a country, I. 10, 34; II. 7, 35; III. 1, 24; X. 71, 22; X. 74, 41; X. 82, 13; X. 86, 20.
 Meru, a mountain, V. 2, 23; IX. 1, 25; IX. 4, 50.
 Mithilā, a city, IX. 13, 13; X. 57, 20; X. 57, 24, 26; X. 82, 26; X. 86, 14; X. 86, 37; Maithila, X. 86, 16.
 Mlechchha, a people, IX. 16, 33; IX. 20, 30; as living in the North, IX. 20, 30; IX. 23, 16.
 Naimiśa, a country, I. 1, 4; III. 20, 7; X. 79, 30; Naimisha, VII. 14, 31; X. 78, 20.
 Nandā, a river surrounding Bhūtesāgiri, IV. 6, 24; VII. 14, 32; VIII. 4, 23.
 Nandigrāma, IX. 10, 36.
 Nārāyanasaras, junction of the Sindhu and the ocean, VI. 5, 25.
 Nārāyanāśrama, the same as Gangotri, VII. 14, 32; IX. 3, 36; X. 87, 4; Naranārāyanāśrama, IX. 1, 31.
 Narmadā, a river, V. 19, 18; VI. 10, 16; VIII. 18, 21.
 Nīla, a mountain, V. 19, 16.
 Nirvindhā, a river, IV. 1, 18; V. 19, 18; X. 79, 20.
 Nishadha, a country, X. 2, 3.
 Pampā, a lake, VII. 14, 31; X. 79, 12.
 Pāñchajanya, a *dvīpa*, V. 19, 30.
 Pāñchāla, a country, IV. 27, 8, 9, 18; IX. 21, 33, origin of the name; X. 2, 3; X. 71, 22; Pāñchāla, I. 10, 34; X. 86, 20; Pāñchālakā, a people, IX. 22, 3.
 Pāñchāpsaras, a *tīrtha*, X. 79, 18.
 Pāndya, a country, IV. 28, 29; a king, VIII. 4, 7.
 Pāriyātra, a mountain, V. 19, 16.
 Paundraka, belonging to the country Pundra, II. 7, 34; XII. 12, 39; Pundra, IX. 23, 5.
 Payoshnī, a river, V. 19, 18; X. 79, 20.
 Payasvinī, a river, V. 19, 18; XI. 5, 39.
 Phalguna, a *kshetra* = Harapura or Kanyāpura, VII. 14, 31; called Anantapura in Com., Phāluguna, X. 79, 18.
 Pinḍāraka, a *kshetra*, XI. 1, 11.
 Plaksha, a *dvīpa*, V. 1, 32; V. 20, 1, 2.
 Prabhāsa, a sacred place, I. 15, 49; III. 1, 20; III. 3, 25; VII. 14, 31; X. 45, 36; on the sea-shore, X. 45, 38; X. 78, 18; X. 79, 9-21; X. 86, 2; XI. 6, 35; XI. 30, 6; XI. 30, 10.
 Pragjyotish, a country, XII. 12, 38.
 Pratichī, a river, XI. 5, 40.
 Pratishthāna, a city, IX. 1, 42.
 Pravarshaṇa, a mountain, X. 52, 10.
 Prayāga, a *kshetra*, VII. 14, 30; X. 79, 10.
 Pulahāśrama, a *kshetra*, = Harikshetra, com. VII. 14, 30; X. 79, 10.
 Palinda, a people, II. 4, 18.
 Pulkasa, a people, II. 4, 18.
 Purañjana, a city, IV. 27, 16.
 Pushkara, a *dvīpa*, V. 1, 32; a *tīrtha*, XII. 12, 60.
 Pushpabhadra, a river, XII. 9, 10.
 Pushpavahā, a river, XII. 9, 30.
 Raivataka, a mountain, V. 19, 16; X. 67, 8.
 Rāmahrada, a lake, X. 84, 53.
 Ramaṇaka, a *dvīpa*, V. 19, 30.
 Revā, a river, V. 19, 18; IX. 15, 20; X. 79, 21.
 Riksha, a mountain, IV. 1, 17; V. 19, 16.
 Rishabha, a mountain in Draviḍa, V. 19, 16; X. 79, 15.
 Rishikulyā, a river, V. 19, 18.
 Rishyamūka, a mountain, V. 19, 16.
 Rodhasvatī, a river, V. 19, 18.
 Sabara, a low caste tribe, II. 7, 46.
 Sābastī, a city, IX. 6, 21.
 Sahya, a mountain, V. 19, 16; VII. 13, 12.
 Saka, a people, IX. 8, 5; IX. 20, 30.
 Sāka, a *dvīpa*, V. 1, 32.
 Sakraprastha, a city = Indraprastha, X. 71, 22.

- Sālmali, a *dvīpa*, V. 1, 32.
 Salva, a country (Sālva, name of person, III. 3, 10), X. 2, 3; X. 52, 17, 19; XII. 12, 39; Sālva, X. 76, 2, 3.
 Sambhalagrāma, a city, XII. 2, 18.
 Samyâprâsa, a hermitage on the west bank of the Sarasvatī, I. 7, 2.
 Sānudrasetu = Rameśwara, X. 79, 15.
 Saṅkhoddhāra, a *kshetra*, XI. 30, 6.
 Saptagodâvari, a river, X. 79, 12.
 Saptasrotas, region at the head of the Gangâ, I. 13, 51.
 Saptavati, a river, V. 19, 18.
 Sârasvata, a country, I. 10, 34.
 Sarasvatī, a river, I. 3, 15; I. 4, 27; I. 7, 2; I. 16, 37; II. 9, 44; III. 1, 21; III. 4, 3, 6; III. 21, 6, 33, 39; II. 22, 27; III. 23, 25; III. 24, 9; III. 33, 13; IV. 14, 36; IV. 16, 24; Prâchi Sarasvatī, IV. 19, 1; V. 19, 18; VI. 8, 40; VIII. 4, 23; IX. 4, 22; in Kurukshetra, IX. 14, 33; IX. 16, 23; X. 71, 22; X. 78, 18, 19; X. 89, 1.
 Sarayû, a river, V. 19, 18; IX. 8, 17; X. 79, 10.
 Sarkarâvarttâ, a river, V. 19, 18.
 Satadrû, a river, V. 19, 18.
 Sâtvata, a people, I. 14, 25; II. 4, 20; III. 1, 29; XI. 30, 18.
 Saubha, a country, X. 76, 1.
 Sauvîra, a country, I. 10, 35; III. 1, 24; V. 10, 1; X. 71, 21.
 Setu, a *kshetra*, VII. 14, 31.
 Siddhapada, a *kshetra* on the Sarasvatī, III. 33, 31.
 Sindhu, a river, V. 10, 1; V. 19, 18; VI. 5, 3; Saindhava, IX. 1, 23; X. 69, 35.
 Simhala, an island, V. 19, 30.
 Soṇa, a river, V. 19, 18; X. 79, 11.
 Soṇita, a city, X. 62, 4; X. 62, 23; X. 63, 2.
 Sṛinjaya, a people, II. 7, 35; X. 71, 29; X. 72, 5; X. 74, 41; X. 75, 12; X. 82, 13; X. 84, 55.
 Sriranga, a city, X. 79, 14.
 Sṛisâila, a mountain, V. 19, 16; X. 79, 13.
 Sudarâsana, a sacred *tīrtha*, X. 78, 19.
 Suddhoda, one of the seven seas, V. 1, 33.
 Suktimân, a mountain, V. 19, 16.
 Sumha, a country, IX. 23, 5.
 Sunandâ, a river, VIII. 1, 8.
 Sura, a country, III. 1, 26.
 Suragiri, a mountain, V. 1, 30.
 Surasâ, a river, V. 19, 18.
 Sûrasena, a country, I. 10, 34; I. 15, 39; VI. 14, 10, 31; X. 1, 27, 69; XI. 30, 18.
 Surâshtra, a country, III. 1, 26.
 Suroda, one of the seven seas, V. 1, 33.
 Sûrpâraka, a city, X. 79, 20.
 Sushomâ, a river, V. 19, 18.
 Svarṇaprastha, a city, V. 19, 30.
 Svassarita = Gangâ river, III. 4, 36.
 Svetadvîpa, an island, VIII. 4, 18; X. 6, 24; X. 87, 10; XI. 15, 18.
 Syamantapanchaka, a province, IX. 16, 19; X. 82, 2, a *kshetra*.
 Tâlajañgha, a people, IX. 8, 5.
 Tâmraparṇî, a river, IV. 28, 35; V. 19, 18; X. 79, 16; XI. 5, 39.
 Tâpî, a river, V. 19, 18; X. 79, 20.
 Trigartaka, a country, X. 79, 19.
 Trikûṭa, a mountain, V. 19, 16; VIII. 2, 1.
 Trisâmâ, a river, V. 19, 18.
 Tritakupa, a holy place on the Sarasvatī III. 1, 22; Trita, X. 78, 19.
 Tungabhadra, a river, V. 18, 19.
 Uśînara, a country, VII. 2, 28; VII. 2, 31; VII. 2, 33; X. 82, 13.
 Uttarakuru, country of the Northern Kurus, and situated in the north of India, I. 16, 13.
 Uttarapatha, Northern India, IX. 2, 16.
 Vaihayasî, a river, V. 19, 18.
 Vaiśali, a city, IX. 2, 33; Vaiśala, IX. 2, 36.
 Vaṅga, a country, IX. 23, 5.
 Vârâṇsî = Kâśî, a city, VII. 14, 31; X. 66, 40-42; XII. 12, 40.
 Vâridhâra, a mountain, V. 19, 16.
 Vaṭodakâ, a river, IV. 28, 35.
 Vedasmṛitî, a river, V. 19, 18.
 Venî, a river, V. 19, 18; Vena, X. 79, 12.
 Veṅka, a country, V. 6, 7, 9.
 Veṅkata, a mountain, V. 19, 16; Veṅkaṭâdri, X. 79, 13.
 Venyâ, a river, V. 19, 18.
 Vidarbha, a country, IV. 28, 28; IX. 20, 34; origin of the name, IX. 23, 39; X. 2, 3; X. 52, 21, 41; X. 53, 6; X. 53, 16, 36; X. 82, 13; X. 84, 55.
 Videha, a country, X. 2, 3; X. 86, 14, 17, 21.
 Vinâsana = Kurukshetra, X. 71, 21; X. 79, 23; XI. 16, 6.
 Vindhya, a mountain range, V. 19, 16; VI. 4, 20.

- Vipāsā, a river, X. 79, 11.
 Viśālā, i. e., Badarikāśrama, IV. 12, 16; XI. 29, 47; a *tīrtha*, X. 78, 19.
 Visarjāna, a people, XI. 30, 18.
 Viśvā, a river, V. 19, 18.
 Vitastā, a river, V. 19, 18.
 Vṛindāvana, a place, X. 11, 28, 35, 36, 38; X. 22, 29; X. 46, 18; X. 47, 43; X. 47, 61.
 Vṛishṇi, a people, I. 11, 11; I. 14, 25; ancestor of Krishna, II. 4, 20; III. 1, 29; III. 3, 25; origin of, IX. 23, 29, 30; X. 1, 11; X. 45, 15; X. 54, 9; X. 80, 11; X. 80, 16; XI. 30, 18; XI. 31, 16; Uttara Vṛishṇi, X. 1, 41.
 Vṛishṇipurī = Yadupurī, X. 54, 56.
- Vraja = Gokula, a place, X. 2, 7; X. 5, 13, 18.
 Yadu, a people, X. 1, 69; X. 45, 15; X. 75, 12; X. 79, 23.
 Yadupurī, as Dvarakā, X. 1, 11; as Mathurā, X. 49, 30; X. 54, 54; XI. 30, 47.
 Yamasvasṛi, the Yamunā river, III. 4, 27.
 Yamunā, a river, III. 1, 24; III. 2, 27; IV. 2, 35; IV. 8, 42; IV. 21, 11; VI. 16, 14; IX. 2, 1; IX. 4, 42; IX. 6, 39; IX. 20, 25; X. 58, 16; X. 58, 22; X. 78, 19; Yāmuna, the country along the Yamunā, I. 10, 33.
 Yavana, a people, II. 4, 18; II. 7, 34; IV. 72, 23; IX. 8, 5; IX. 20, 30.

ESSAYS ON KASMIRI GRAMMAR.

BY THE LATE KARL FREDERICK BURKHARDT.

Translated and edited, with notes and additions,

by Geo. A. Grierson, Ph.D., O.I.E., I.C.S.

(Continued from Vol. XXVII p. 317.)

IRREGULARITIES IN THE DECLENSION OF SUBSTANTIVES.

212. 1st Declension (Masculine, a base).

(1) Dissyllables ending in *ar* and *an*, lose the vowel of the final syllable in declension. *E. g.*, شَہَر *shahar*, a town, شَہَرَس *shahras*; پَہَر *pahar*, a watch, a period of three hours, پَہَرَس *pahras*.⁸⁰

(2) Words [of more than one syllable], whose last syllable contains a *u*, change it to *a*. *E. g.*, کُکُر *kokur*, a cock, کُکُرَس *kokaras*; کپُور *kapur*, cloth, کپُورَس *kaparas*; وڈتُل *wdtūl*, a sweeper, وڈتُلَس *wdtālas*.

(3) Words in final

(a) ا insert a euphonic *h*, *w*, or *y*, the ا being sometimes shortened, and sometimes not; *e. g.*,

آسا <i>Āsā</i> , a proper name	...	...	آساهس <i>Āsā-h-as</i>
دانا <i>dānā</i> , a sage	...	...	داناهس <i>dāna-h-as</i>
دنیا <i>dunyā</i> , the world	...	...	دنياهس <i>dunya-h-as</i>
دریا <i>daryā</i> , a river	...	...	درياهس <i>darya-h-as</i>
موسا <i>Mūsā</i> , Moses	...	...	موساهس <i>Mūsā-h-as</i>
خدا <i>Khudā</i> , God	...	...	خداهس <i>Khudā-y-as</i> or خداون <i>Khudā-wan</i> (Luke, i. 58)

⁸⁰ I quote, in each case, the dative as an example. Hinton Knowles gives the nominative, *shahr*, and a dative *paharas*.

In the genitive of foreign people's names, the $\text{ا} \text{—} \text{ā}$ remains unchanged; thus, $\text{يُوحَنَّا} \text{ Yôhannā}$, $\text{يُوحَنَّا سَنَد} \text{ Yôhannā-sond}$, while on the other hand, we have $\text{خُدَايَه سَنَد} \text{ Khudāyā-sond}$. At the same time I find $\text{سَنَد يَهْ ذَكْرِيَّا} \text{ Zakariyā-yahā-sond}$, and $\text{سَنَد يَهْ اُورِيَّا} \text{ Uriyā-yahā-sond}$.

(b) h :—

(a) after $\text{ا} \text{—} \text{ā}$, unorganic h is elided, but organic h remains: thus,

$\text{كَلَه} \text{ kalā}$, head $\text{كَلَس} \text{ kalā-s}$,

but

$\text{گَنَه} \text{ gunah}$ ($\text{گَنَاه} \text{ gundh}$), sin $\text{گَنَهَس} \text{ gunah-as}$ (گَنَاهَس gunāh-as , see β)

(β) after $\text{ا} \text{—} \text{ā}$, the h remains and the $\text{ا} \text{—} \text{ā}$ may be optionally shortened,

e. g., $\text{پادشاه} \text{ pādshāh}$, king ... $\text{پادشاهَس} \text{ pādshāh-as}$, and $\text{پادشاهی} \text{ pādshāh-as}$.

(c) $\text{ی} \text{—} \text{ī}$; this becomes iy ; e. g.,

$\text{نَبِي} \text{ nabī}$, a prophet $\text{نَبِيَس} \text{ nabiy-as}$

So in proper names

$\text{يَهُودِي} \text{ Yahūdī}$, a Jew $\text{يَهُودِيَس} \text{ Yahūdiy-as}$

In the genitive, I sometimes find the $\text{ی} \text{—} \text{ī}$ unaltered, principally in foreign names, such as $\text{زُبَدِي سَنَد} \text{ Zubadī-sond}$, $\text{فَرِيسِي سَنَد} \text{ Farīsi-sond}$; so also the silent $\text{ی} \text{—} \text{y}$ (alif-i-maqṣūra) in $\text{مُوسَى سَنَد} \text{ Mūsā(y)-sond}$.

(4) The case terminations are sometimes omitted. I have noted this only in the ablative of Persian words in h ; e. g.,

$\text{اَنْدَرَه خَزَانَه} \text{ khazānā andarā}$,⁸¹ out of the treasury (Matth. xii. 35; xiii. 52)

213. 2nd Declension (Masculine, i base).

[Note. — The nominative of all nouns of this declension really end in a very short u , thus kulū . The u is, however, hardly heard in pronunciation, and is not usually written.]

(1) Final

(a) $\text{و} \text{—} \text{uv}$ becomes $\text{و} \text{—} \text{iv}$; e. g., $\text{بچو} \text{ nechuv}$, a child, $\text{بچوَس} \text{ nechivis}$ (Voc. $\text{ای بچو} \text{ āy nechiv}$);

(b) $\text{ی} \text{—} \text{ī}$, becomes $\text{ی} \text{—} \text{y}$; e. g., $\text{بُوی} \text{ bōy}$, a brother, $\text{بُویَس} \text{ bōy-is}$, plural $\text{بُوی} \text{ bōy-i}$.

The genitive oblique is $\text{بُوی سَنَد} \text{ bōy-i-sond}$ (Matth. vii. 3).

⁸¹ [This is quite according to rule. See § 197 as corrected.]

⁸² [Original altered slightly here.]

(2) **Changes of the Medial Radical Vowel** take place in the oblique cases of the singular, and throughout the plural: viz.:—

- (a)⁸³ Medial u or o becomes a or ā [in the instrumental singular, and nominative plural (i. e., only before the short i), and a or ā in the other cases of the singular and plural]. Thus:—

پَھُل *pohul*, a shepherd; instr. sing. پَھَل *pohal*; dat. sing. پَھَلِس *pohalis*;
وَتھَرَن *watharun*, a carpet; instr. sing. وَتھَرِن *watharən*; dat. sing.
وَتھَرَنِس *watharanis*; [abl. sing. وَتھَرَنِہ *watharəni nishā*].

چَاوُل *tsāwul*, a goat; instr. sing. چَاوِل *tsāwal*; dat. sing. چَاوِلِس *tsāwalis*.

پَھَل *phol*, grain; instr. sing. پَھَل *phal*; acc. sing. پَھَلِس *phalis*; یِپَت *yipot*,
a yoke; یِپَتِہ *yipati*, یِپَتِس *yipatis*; لَہ *loh*, a fox; لَہ *lah*, لَہِس *lahis*;
پَٹَش *potsh*, a guest; پَٹَشِہ *patshi*, پَٹَشِس *patshis*.

[Note that in the case of u (not o) the change does not take place in the case of monosyllables. Thus from کُل *kul*, a tree, we have کُل *kul*, and کُلِس *kulis*, not کَل *kāl*, or کَلِس *kalis*. In the case of o the change is invariable. The word رُت *rut*, good, however, makes رَت *rat*, in all cases except the nominative singular. Thus رَتِہ *raṭi*, رَتِس *ratīs*. The nominative singular, itself, is often written رَت *rat*, which gives the pronunciation better. In Nāgarī, it is spelled without any medial vowel at all, thus, रत *rtu*.]

- (b) ō , becomes ā ; e. g., بَوِی *bōi*, a brother, بَوِیَس *bōyis*; مَوَل *mōl*, a father,
مَوَلِس *mōlis*; دِنَاوَل *dinawōl* (noun of the agent, of دِن *dīn*, to give), دِنَاوَلِس *dinawōlis*;
کَوج *kōj*, luncheon, کَوجِس *kōjis*.⁸⁴

These changes take place⁸⁵ only in the accusative and instrumental singular, and in the nominative plural [i. e., only before the short i , and before is]. In the other cases of the singular and of the plural, the ā is further changed to a . We thus get the paradigm of مَوَل *mōl*, a father.

⁸³ [The original has here been added to by the translator.]

⁸⁴ So also all nouns in وَل *wōl*; e. g., دَا اَشْرَفِہ وَاَلِس *dah-ashrafīwōlis*, to one who owns ten pieces of money: قَدْرَت وَاَلِس *qudrat-wōlis*, to the Mighty one. Np. (Matth. i. 19) has رُنِہ *raini* (instr. of رُون *rōn*, a husband, instead of رَان *rāni*).

⁸⁵ [I here alter the arrangement of the original slightly.]

Singular.	Plural.
Nom. مَوْل mól مَآل mólî	
Voc. مَالِيَا malyá or مَالِ málî ⁸⁶ مَالِيَا malyau	
Acc. مَوْل mól مَآل mólî	
Instr. مَآل mólî مَالِيَا malyau	
Dat. مَالِيس mólîs مَالِ málî	
Gen. مَآلِ سَنَد mólî sond مَالِ سَنَد málî-sond	

[The explanation of the declension of these nouns⁸⁷ in *ól* (or more correctly *ólû*) is that the base of the noun really ends in *ál*. Thus, the base of *mólû*, a father, is *mál*, which we find in Shinâ as *málo*, and in the Kôhistâni of the Indus as *mhála*. In Kâshmirî, *á* is one of the most unstable vowels. Before a *u*, whether pronounced or not, it becomes a broad *ô*, and before an *i* which is not final, or before a final *i* which is not fully pronounced, it becomes *ô*. Thus when *u* is added to form the Nominative singular, *mál* becomes *mólû*. When *is* is added to form the Dative, it becomes *mólîs*. When *i* is added to form the Instrumental singular or the Nominative Plural, it becomes *mólî*. But when a final fully pronounced *i* follows, it is not changed, as in *máli sût*, with the father, in which the final *i* of the Instrumental is fully pronounced before a postposition, as is the usual case. Similarly no change occurs in the oblique cases of the plural, for the termination which follows commences neither with *u* nor with *i*.]

[(c) *u*, becomes *ô*, but not in the singular, or in the nominative plural. We thus get the following forms of *هُون hún*, a dog:—

Singular.	Plural.
Nom. هُون hún هُونِ húnî	
Instr. هُونِ húnî هُونِيَا hónyau	
Dat. هُونِيس húnîs هُونِ hónî	

Here the case is very similar. The real base vowel is *ô* not *u*. But *ô* is still more unstable than *á*, and before every *u*, whether pronounced or not; and before every *i*, whether fully pronounced or not, it becomes *u*. Hence we have even *húnî sût*, with a dog, while in the case of the nouns in *ólû* (*ál-u*), the *á* was unchanged before a fully pronounced *i*.]

(d) *y* [iu], becomes *— i*; e. g., مَهْنِيَا mahnyau, a man, مَهْنِيس mahnivîs;

پَهْرِيَا phyru, a drop, پَهْرِيس phirîs; كَهْلِيَا khyul, a flock, كَهْلِيس khilîs; مَيْنْد myund,

leprosy, مَيْنْدِيس mindîs. [Here the base is really *mahniv*, etc.]

⁸⁶ Np. always مَالِ málî; e. g., اَي مَالِ اَبْرَاهَمِ ay málî Abrahâmi, O Father Abraham; so also بَايِ báyî from بَوِي bôî, brother.

⁸⁷ Similarly is declined, بَوِي bôî, brother, and all nouns in *ól*, including nouns of the agent in *دَوَل* *dôl*; e. g., nom. pl. بَايِ báyî; *ól*, a nest, nom. pl. *ól*; دِنَوَل dinawól, a giver; nom. pl. دِنَوَال dinawól.

(e) *yû*, becomes *î*; e. g., *نَیُور* *nyûr*, a meadow, *نَیْرِس* *nîris*; *کَریُور* *kryûr*, a well, *کَریْرِس* *krîris* (Luke, xiv. 5); [*تَیُور* *tyûr*, a sheep, *تَیْرِس* *tîris*; *تَیُون* *tsyûn*, a pillar, *تَیْنِس* *tsînis*].

[The word *تَیُون* *tsyûn*, a pillar, given above, is irregular.

Its principal parts are:—

Singular.	Plural.
Nom. <i>تَیُون</i> <i>tsyûn</i> <i>تَیْن</i> <i>tsîni</i>	
Instr. <i>تَیْن</i> <i>tsîni</i> <i>تَیْنِیُور</i> <i>tsényau</i>	
Dat. <i>تَیْنِس</i> <i>tsînis</i> <i>تَیْنِیْن</i> <i>tsényau</i>	
Abl. <i>تَیْنِه</i> <i>tsêni</i> <i>تَیْنِیُور</i> <i>tsényau</i>	
Gen. <i>تَیْنِیْک</i> <i>tsényuk</i> <i>تَیْنِیْن هَنْد</i> <i>tsényan hond</i>	

[Here the base is really *tsên*-, and the changes are parallel to those which we noticed in the case of *mâl*-.]

214. 3rd Declension (Feminine, i base).

(1) **Disappearance of terminations.** — [All the instances here given by the author belong to the fourth declension, and are there described by the translator. The one exception is the word *اَچَک* *achh*, which belongs to the third declension, and is quite regular. Thus, instr. sing. *اَچَک* *achhi*; dat. sing. *اَچَک* *achhi*; nom. pl. *اَچَک* *achhi*; instr. pl. *اَچَک* *achhyau*; dat. pl. *اَچَک* *achhen*. The author quotes some passages from Np., but some of them are manifest misprints, and the others are incorrect.]

(2) **Changes⁸⁸ of the radical vowel take place in the oblique cases of the singular, and throughout the plural: viz.:—**

(a) *ô* becomes *â*; e. g., *مَآج* *môj*, a mother, *مَآجِی* *mâji*; *دَآر* *dôr*, a beard, *دَآرِی* *dârî*; *کَآم* *kôm*, work, *کَآمِی* *kâmi*. [See the remarks made above regarding *mâl*-.]

All nouns of this declension originally ended in *i*, which is not pronounced or written at the present day, except in a few isolated instances. It has, however, left its trace in the nominative Singular.]

⁸⁸ These changes have been partly mentioned by the author on a subsequent page, where they will be omitted in translation. I have incorporated all the author's remarks. The author states that he is indebted to Dr. Bühler for most of his statements.

⁸⁹ In Np. *ô* is sometimes denoted by *و* and sometimes by *آ*. Thus (Matth. xix. 29), *مَرَج* (nom.), or elsewhere *مَآج* *môj*. So also the sign *آ* for *ô* is used throughout with very little system.

The following is an example of the declension of this very common class of nouns :—

	Singular.				Plural.
Nom.	مَاجِ <i>māj</i> , ⁸⁰ a mother ...	...	...	...	مَاجِ <i>māji</i>
Voc.	مَاجِی <i>māji</i> , ⁸¹ ...	...	...	...	مَاجِیو <i>mājiyau</i>
Acc.	مَاجِ <i>māj</i> ...	...	...	...	مَاجِ <i>māji</i>
Instr.	مَاجِ <i>māji</i> ...	...	...	...	مَاجِیو <i>mājiyau</i>
Dat.	مَاجِ <i>māji</i> ...	...	...	...	مَاجِن <i>mājen</i>
Abl.	مَاجِ <i>māji</i> ...	...	...	...	مَاجِیو <i>mājiyau</i>
Gen.	مَاجِ هَنْدِ <i>māji-hond</i> ...	...	...	...	مَاجِن هَنْدِ <i>mājen-hond</i>
Loc.	مَاجِ <i>māji</i> ...	...	...	...	مَاجِن <i>mājen</i>

(b) *ū* becomes *ō*, in the same cases; e. g., کُور *kūr*, a daughter, کُورِ *kōri*, کُورِن *kōren*, etc.; لُور *lūr*, a stick, لُورِ *lōri*; ^{81a} [Compare § 213, 2, c].

(c) *i* usually becomes *ē*.⁸² Thus سِیر *sīr*, a brick; سِیرِ *sēri*.

(d) *— a* becomes *— a* in monosyllables; e. g., گَب *gab*, a sheep, گَبِ *gabi*; but in words of more than one syllable, the *— a* remains; e. g., بَبَرِ *babar*, the sweet basil, بَبَرِ *babari*; دَدَرِ *dadar*, a cucumber, دَدَرِ *dadari*.]⁸³

(3) Final Consonants are changed in the same cases; viz. :—

(a) *t* becomes *ch*; e. g., تَٹ *tsot*, bread; تَٹِ *tsochi*; زَٹ *zaf*, a rag, زَٹِ *zachi*.⁸⁴

(b) *th* becomes *chh*. Thus, کَٹِ *kōṭh*, a stalk, کَٹِ *kāchhi*. *ḍ* becomes *j*; e. g., اَہَرَنَٹِ *aharanṭ*,⁸⁵ the collar-bone, اَہَرَنَٹِ *aharanji*.

(4) Final vowels take euphonic additions, before the terminations of the cases.

(a) Final *ā* takes euphonic *y*; e. g., گَنگَ *gangā*, the Ganges, گَنگَ *gangā-y-i*.

(b) Final *i*,⁸⁶ becomes *iy*; e. g., بَسْتِ *basti*, village, بَسْتِ *bastiyi*. In the genitive⁸⁷ the *i* remains unaltered; e. g., بَسْتِ هَنْدِ *basti-hond*; خانَسَامَانِ هَنْدِ *hānasāmāni-hond* hisāb di, give an account of thy stewardship (Luke, xvi. 2)

⁸⁰ Np. (Matth. xix. 29; Luke, xviii. 29) also مَوجِ *mōj*; e. g., مَوجِ یَا مَوجِ *yā mōl yā mōj*, father or mother; مَوجِ مَوجِ *mōl mōj*, parents. [*Mōj* is the correct form.]

⁸¹ Np. always مَاجِ *māji*.

^{81a} [Exceptions are دُور *dūr*, a lane, and مَورِ *mūr*, a twig, in which the *ū* is not changed].

⁸² [Exceptions are پِتر *ptr*, a table, and a few others, in which the *i* is not changed.]

⁸³ [There is a slight difference in pronunciation between these two *a*. The *a* in *gab* is pronounced something like a short German *ü*. That in *babar* like the *a* in America pronounced very shortly and quickly.]

⁸⁴ [See 2 (d) above.]

⁸⁵ From the list of words in Mp.

⁸⁶ Np. has sometimes *— i* instead of *i*; e. g., Luke, xix. 24, اَشْرَفِ *ashraf*, a gold coin.

⁸⁷ In Np. sometimes also in the dative and locative singular; e. g., اَنْدَرِ *andari*, in a village (Luke, xix. 20); مَرْغِ *marṭi*, according to desire (Luke, xxiii. 24, 25).

(5) [After *ts*, *چ ts*, *چ ts*, and *ز s*, in this declension, every *y* is dropped and every *i* or *e* in the plural becomes *a*. Thus, *چ mats*, a mad woman; nom. pl. *چ matsa*; instr. pl. *چ matsau*; dat. pl. *چ matsan*.]

215. 4th Declension (Feminine, i and a base).

(1) Arabic words in *ت at*, like *جامع jam'at*, assembly, multitude, *قدرت qudrat* power, change, in the same cases the final *ت t* into *چ ts*. [The final *ا a* of *ت at* is changed to *ا a*.] In the singular, all case terminations are dropped. Thus:—

Sing.; instr., dat., abl., loc., *جامع jam'ats*; genitive, *جامع jam'ats hond*; * so also *قدرت qudrats-wól*, a mighty one.

Plur.; instr., *جامع jam'atsav*; dat., loc., abl., *جامع jam'atsan*; gen., *جامع jam'atsan hond*. [Note the Terminations *av* instead of *au*, and *an* instead of *an*.]

(2) Final *ات at* becomes, in the same cases (the case terminations being similarly omitted in the singular) *آ ats*; e. g., *اُت rat*, midnight, *آج aji rōts*, at mid-night; * *آج aza chi rōts*, to-night; *آج yemiy rōts*, on this night; *چ tsatajen rōtsan*, for forty nights; *چ tran rōtsan*, for three nights; *چ rōts handi tsōrim*, *pahra*, at the fourth watch of the night. So also decline *وہرات wahrāt*, the rainy season.

[The above is as given by the author, but the rule is really much wider. With certain exceptions, all nouns of the fourth declension

ending in <i>ت t</i>	change it to	<i>چ ts</i>
<i>ت th</i>	"	<i>چ ts</i>
<i>د d</i>	"	<i>ز s</i>
<i>ن n</i>	"	<i>ن n</i>
<i>ہ h</i>	"	<i>ش sh</i>
and some in <i>ل l</i>	"	<i>چ z</i>

Before this changed letter every *ا a* becomes *ا a*, and every *ا a* becomes *ا a*. Examples are *رات rat*, night, *آج rōts*; *کوتھ koth*, a bank, *کوتھ kotsh*; *گرنڈ grand*, a counting, *گرنڈ grans*; *یرن yiran*, an anvil, *یرن yiran*; *کا kadh*, the eleventh lunar day, *کا kash*; *وال wāl*, a hole, *وآج wāj*.

The words in *ل l* which follow this rule are *وال wāl*, a hole; *سال sāl*, a wife's sister; *زال zāl*, a net; *کال kal*, consideration; *ہال hāl*, a house (generally, but sometimes masculine at the end of a compound, as in *چاٹھال tsatāhāl*, a school-house); and, optionally, *کونڈال kundāl*, a kind of cup, and *کرتال kartal*, a sword.

* Np. (Mark, xiii. 85) has in one instance *آج rōtsa*. Everywhere else, as above.

The following are exceptions, and do not change their final consonants :—

وَت *wat* a road ; لَت *lat*, a kick ; دَت *dat*, a clod ; تَت *thot*, an impediment ; تَسَت *tsot*, the anus ; تَسِيت *tsit*, a sprain ; تَسِنت *tsént*, tumbling heed over heels ; گَت *gat*, a flood ; پِنت *pint*, a trifle ; لَت *lat*, a little (in compounds, as in پِرَانَلَت *prānalaṭ*, a spark of life) ; تَوَت *tōnt*, a beak ; کَت *kath*, a story ; وَت *veth*, the river Jhelum ; کَهَن *khon*, the elbow ; تَن *tan*, the body ; لَن *lān*, the navel ; سَن *son*, a co-wife ; هَن *han*, a little ; بَن *ban*, a pile.

The words يَد *yad*,²⁰ the belly ; وَد *wad*, discount ; تَهَر *thar*, the back ; کَوَه *koḥ*, Aucklandia Costus ; کِهَار *khār*, an ass's load ; مَار *mār*, the name of a river ; سَار *sār*, a cross-beam ; and رَاش *rāsh*, stock-in-trade, drop all case terminations, but change ا *a* to آ *ā*, and ا *a* to اُ *ū* in all cases except the nominative singular. Thus, from يَد *yad*, يَد *yad* ; from کِهَار *khār*, کِهَار *khār*. گَادِي هَنْسِي يَدِ اَنْدَر *gāḍi-hansi yad andar* (loc.), in the belly of the fish.

The word گَاو *gāv*, a cow, becomes گَو *gōv* in all cases except the nominative singular.

Words like بِنَه *beñe*, a sister, are thus declined :—

	Sing.				Plur.
Nom.	بِنَه <i>beñe</i> ...	...	...	...	بِنَه <i>beñi</i>
Instr.	بِنَه <i>beñi</i> (Luke, x. 40) ...	...	...	...	بِنَو <i>beñau</i>
Dat.	بِنَه <i>beñi</i> ...	...	...	...	بِنَن <i>beñan</i>]

216. Compound Substantives.

The first substantive is usually put in the oblique form ; e. g., آبَه نَت *āb-a nuṭ*, a water-jar ; خُونَه مَل *khūn-a mol*, blood price, price of blood ; کِهَاسِرَه جَاي *khāsir-a jāi*, skull-place, Calvary ; دَچِه باغ *dachh-i bāgh*, vine-yard ; رَتَه پَهِيَر *rat-a phyur*, blood-drop ; اِنَجِيرَه کَل *injir-a kul*, fig-tree ; کَنَدِي کُل *kandī kul*, thorn-bush, etc. So also زَمِينَه تُکْرَه *zamin-a ṭukra*, a piece of land ; چِهَاولِ بَچَه *tshāval-i bacha*, a he-goat kid, a kid of the goats ; گَادِي تُکْرَه *gāḍi ṭukra*, a piece of fish ; پَانچَه دَانَدَه *pāntsha dānd-a* hōvari, five yoke of oxen. (Luke xiv, 19 Compare, هَت پَاجَه نِيلَه *hat pāja til*, a hundred barrels of oil ; هَت مَنَه کَنَکَه *hat man-a kanaka*, a hundred measures of wheat.

Composition can, however, also be effected by means of the substantival adjective in ت *uk* : e. g. زَيْتُونُک کَه *saitūn-uk koh*, the Mount of Olives, *lit.*, the olive-mount.

(To be continued.)

²⁰ This word is incorrectly given by the author as belonging to the third declension. The others are not mentioned by him.

DETAILED REPORT OF AN ARCHÆOLOGICAL TOUR WITH THE BUNER FIELD FORCE.*

BY M. A. STEIN, PH.D.

I. — Personal Narrative.

At the end of November, 1897, Major H. A. DEANE, C.S.I., Political Agent, Swat, Dir, and Chitral, had been kind enough to call my attention to the opportunity which the punitive expedition, then under consideration against the tribes of Bunēr, would offer for the examination of the antiquarian remains of that territory. Bunēr, as that portion of the ancient Udyāna which had hitherto been wholly inaccessible, and as the place from which a number of Major Deane's puzzling inscriptions in unknown characters had been obtained, could reasonably be expected to furnish an interesting new field for archæological exploration. I was hence eager to avail myself of the occasion.

Thanks largely to Major Deane's recommendation and the kind interest shown in the matter by the Hon'ble Mr. DANE, Chief Secretary to the Punjab Government, and my friend Mr. MAYNARD, the Junior Secretary, my application to be deputed with the Malakand Field Force during its operations in Bunēr was readily approved of by the Hon'ble SIR MACKWORTH YOUNG, K.C.S.I., Lieutenant-Governor of the Punjab. The Local Government agreed to bear the expenses connected with my deputation. On the 29th December, when returning from a short archæological Christmas tour in the Swāt Valley, I received at Hoti-Mardan telegraphic intimation that the Government of India in the Foreign Department had sanctioned the proposal. In accordance with the instructions conveyed to me I saw on the same day at Kunda Camp Major-General SIR BINDON BLOOD, K.C.B., Commanding the Malakand Field Force, who very kindly assured me of his assistance in connection with the proposed archæological survey. He also informed me of the early date fixed for the commencement of the operations against Bunēr. I had just time enough to hurry back to Lahore, where the Annual Convocation of the University required my presence, and to complete there the arrangements for my camp outfit and for a Surveyor from the Public Works Department who was to accompany me.

On the afternoon of the 4th January 1898 I left Lahore after assisting at the Convocation held under the presidency of the Hon'ble the Lieutenant-Governor and Chancellor of the University. Starting from Nowshera Station on the following morning I caught up on the same day General Blood's Division while encamped at Katlang on its march towards the Bunēr border. Heavy rain on the preceding day had made the air remarkably clear. As I passed through the breadth of the great valley which forms the ancient Gandhāra, the barren mountain ranges enclosing it on the north and south stood out with a boldness reminding me of classical regions. From Mardan to Katlang the rugged Pajja Range, which in its secluded straths and nooks hides a number of ancient sites, kept all the way prominently in front. On a small spur descending from this range, which is passed to the east of the road close to the village of *Jamālgarhi*, the ruins of the large Buddhist monastery came into view, which was excavated here by General Cunningham. I was unable to re-visit these interesting remains for want of time, but was informed that numerous injured torsos of statues which had been brought to light by those diggings, still cover the ground in several of the Vihāra Courts.

At Katlang I was joined by Fazl Ilāhī, Draftsman, from the office of the Executive Engineer, Peshawar, who was to act as my Surveyor. There I found also Shērbāz, Jamadār of Swāt Levies, and Katōr Shāh, a Miān from Shāhbāzgarhi, whom Major Deane had kindly sent to accompany me to Bunēr and to assist me by their local knowledge.

* This Report was submitted to the Government of the Punjab on the 26th July, 1898, and has since been printed by order of that Government. It is reprinted here with the kind permission of His Honour the Lieutenant-Governor of the Punjab, as conveyed in letter No. 891, dated 19th December, 1898, of the Revenue Secretary to the Local Government. — M. A. St.

Sanghau. — On the 8th January the force moved from Katlang to *Sanghau*, at the entrance of the defile leading to the **Tangē** Pass which had been selected as the route for the advance into Bunēr. A reconnaissance conducted by General Blood up the defile showed that the pass was held by a gathering of tribesmen under numerous standards. Accompanying this reconnaissance, I came in the narrow ravine through which the path leads, and about a mile and a half above Sanghau village, upon unmistakeable traces of an ancient road. I was able to examine these before the Sappers had commenced their work of improving the track. In several places where the present path runs along rocky cliffs high above the stream draining the gorge, I noticed supporting walls of rough but solid masonry. They resembled closely in their construction the walls over which the ancient so-called "Buddhist" roads on the Malakand and Shāhkōṭ Passes are carried in parts. Higher up in the defile the traces of this old road seem to be lost. At least I did not come across any on the following day either on the track chosen for the transport route or during my climb up the hillside to the north.

When returning to the camp it was too late to examine closely the ruins which were pointed out to me as those of 'old Sanghau' on a spur about $1\frac{1}{2}$ miles to the east of the village. Seen from below they appeared to consist of groups of solidly built old dwelling-places, such as are found in great numbers covering the hillsides at various points of the Lower Swāt Valley. About half a mile further in a north-easterly direction old remains are said to exist near a large spring, the water of which is now brought by a stone-conduit down to Sanghau village. A great deal of ancient Buddhist sculpture has been extracted at various times from ruined sites near Sanghau, but it is only of the excavations conducted for General Cunningham that some account can be traced.

The night passed in camp at Sanghau, and thus yet within British territory, brought some "sniping" which was attributed by competent judges to 'loyal' subjects of that neighbourhood. On the afternoon of the following day the Tangē Pass was taken after a prolonged artillery fire and some fighting. While the Pathāns, Sikhs and Dogrās of the XXth Regiment, Punjab Infantry, climbed in splendid style the high peak commanding the pass on the west, the Highland Light Infantry, West Kent and XXIst P. I. Regiments carried the naturally strong position of the enemy in front. I watched the interesting engagement from the spur occupied by the mountain batteries in action and climbed up to the narrow rocky ridge which forms the pass, as soon as it had been taken. From that commanding height, circ. 3,800 feet above the sea, there opened a wide view over the western portion of Bunēr bounded in the direction of Upper Swāt by Mounts Ilm and Dosirri.

Tangē Pass. — At a point where the crest forms a salient angle to the west, and about 300 yards from the saddle by which the mule-track crosses the pass, I noticed the remnant of what was probably once a small fortification, in the form of a semi-circular platform built of rough masonry. The outside wall supporting it was traceable for a length of 20 feet. The tribesmen holding the pass had raised one of their main sangars on this very platform. The gathering of standards I had noticed near this spot in the early part of the day showed that it had been considered important and held in force also by the most recent defenders of the pass. The heavy shell and shrapnell fire from the field and mountain batteries must have made the place uncomfortable in the earlier part of the day.

The absence of other traces of old fortification on the ridge is easily accounted for by its extreme narrowness and the steepness of the cliffs on its western face. These cliffs themselves would form a sufficiently strong line of defence against any enemy not armed with modern guns. On the Tangē Pass there was thus neither room nor need for such extensive fortifications as can still be traced in ruins of evidently ancient date on the Malakand and Shāhkōṭ Passes.

Accompanying the troops of the 1st Brigade which I still found on the crest of the pass, I reached by nightfall **Kingargalai**, a Bunēr village belonging to the Salārzai tribe, situated in

the valley some two miles from the eastern foot of the pass. This small village formed our quarters — tight enough they were, considering that the village had to accommodate three regiments of infantry with a brigade staff, etc. — for that night and the next two days. The forcing of the pass had apparently put all thought of open resistance to an end. This and the neighbouring villages were found completely deserted, but Jirgās of the Salārzai and other adjoining tribal sections were soon coming in to treat for terms. General Meiklejohn, Commanding the 1st Brigade, hence kindly allowed me to start already on the morning of the 8th January with a small escort for the inspection of the extensive ruins plainly visible to the west of Kingargalai on the spurs sloping down into the valley.

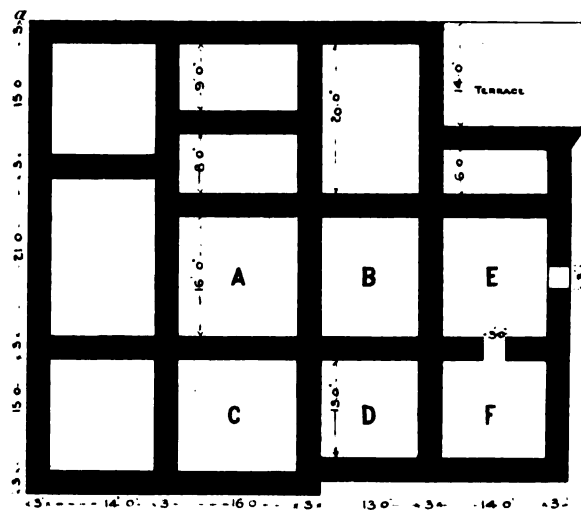
Ruins near Kingargalai. — The most conspicuous groups of ruins were found situated on a series of rocky ridges which jut out, with a general direction from north to south, into the valley leading to the north-west of Kingargalai towards the *Nawedand* Pass. They form the extreme offshoots of spurs descending from the high peak to the west of the pass, which has already been mentioned. The largest of these ridges, which also bears the most prominent of the ruins, lies at a distance of about $1\frac{1}{2}$ miles from *Kingargalai*.

All along the crest of the ridge and also for a short distance down its slopes are found separate groups of ruined buildings. They are erected either where small level shoulders give sufficient space, or on walled-up terraces leaning against the hillside. Their general plan and construction clearly prove them to be the remains of ancient dwelling places. The walls consist of solid masonry resembling closely in its construction that seen in the walls of the *Takht-i Bāhi* Vihāras and other ancient *Gandhāra* ruins. Large rough slabs, of approximately equal height but irregular shape at the sides, are placed in regular courses. Sufficient space is left between them laterally to allow of the insertion of small flat stones which are placed in little columns, filling the interstices. Vertically each course of slabs is separated from the next by a narrow band of small flat stones which are put in a single or double row and are intended to adjust slight inequalities in the thickness of the slabs.

This peculiar system of masonry which has been described in the *Archæological Survey Reports*, Volume V, is found in the walls of all ruins of pre-Muhammadan date throughout the territory of the old *Gandhāra* and *Udyāna*. It distinguishes them in a very marked fashion from all structures of modern origin which show invariably walls of small uncut stones set in mud plaster without any attempt at regular alignment. Such walls, unless of exceptional thickness, can easily be pulled down with a few strokes of the pick-axe, and when decayed leave after a few years nothing but shapeless heaps of loose stone and earth. The ancient walls on the other hand are of remarkable firmness and have stood the test of time extremely well, particularly where an outer coating of plaster has originally protected them against atmospheric influences. This is sufficiently illustrated by the fact that I have found among the ruined sites of Lower Swāt walls of this construction still standing to a height of 30 feet and more. In some instances, too, such walls could be utilized for the foundation of portions of the modern fortifications erected at Malakand and Chakdara.

The buildings which cover the above-described ridges vary considerably in size and plan. Those which occupy sites allowing of greater extension consist of a series of large chambers grouped round a central pile. This is generally raised above the level of the rest by a high base of solid masonry. Plan I shows the disposition of a typical structure of this class which stands near the north-eastern extremity of the central ridge above referred to. The interiors of the rooms have been filled up to a great extent by masonry which has fallen from the walls and roofs. The portions of the walls still standing reach in many places only a little above the level of this débris. It is thus impossible to indicate with certainty the position of the doors by which the several apartments must have communicated with each other.

PLAN OF RUINED BUILDING
NEAR
KINGARGALAI



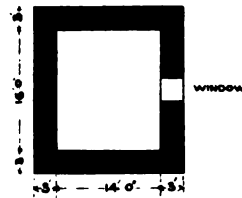
PLAN OF RUINED BUILDINGS

NEAR

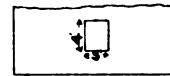
KINGARGALAI



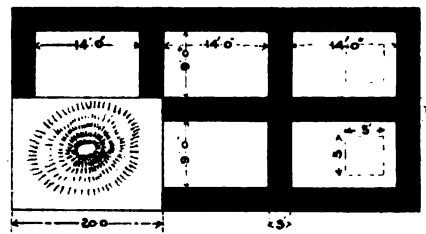
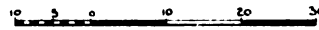
PLAN



EAST SIDE ELEVATION



SCALE OF FEET



In the case of this building the original level of the central rooms marked *A, B, C, D* seems to have been raised considerably above the ground, as their interior was found now to be nearly 12 feet higher than the rock on which the walls are based. As in the case of similar structures examined in Swāt, it is probable that the lower storey of this central pile was built solid. The entrance into the upper storey containing dwelling rooms was through an opening higher up in the wall which could be reached from outside only by means of a ladder. This arrangement, which is clearly designed with a view to defence, is still actually observed in the construction of most village watch-towers across the Afghān border.

That special regard was paid to considerations of safety in the case of most, if not all, the structures here described is evident from the very positions chosen for them. The rocky spurs on which they are found have no other recommendation as building sites except the facilities they offer for defence by their steepness and comparative inaccessibility. The crests of the ridges, which these buildings chiefly occupy, are nowhere less than about 300 feet above the level bottom of the valley. The inconvenience arising from this position in respect of the water-supply, etc., is so great that only an important consideration like that of safety could compensate for it. At the same time it deserves to be noted that these buildings are everywhere standing at such a distance from each other that at a time, when firearms were unknown, none could be said to be commanded by its neighbour. It looks as if the condition of inter-tribal feud and rivalry which make each man of substance in the average trans-border village watch his neighbour as a likely foe, had already been realized in a far earlier period.

The position which these buildings occupy and the succession of terraces on which some of them rise, give them from a distance more the appearance of small castles than of ordinary dwelling places. They resemble in this respect closely the collections of fortified houses which cover the hill-sides at numerous old sites of the Swāt Valley, like *Landake, Batkhēla, Katgala*, etc. As a distinctive feature, however, it must be mentioned that I have not come across, either among the ruins near Kingargalai or elsewhere in Bunēr, the semi-circular buttresses which are found very commonly among the Swāt ruins at the corners of such structures, in particular of isolated square towers.

To the west of the spur, which, amongst other ruins, bears that shown in Plan *I*, there runs another smaller ridge, which, with its western scrap, faces the side valley of *Manōra*. Along the narrow neck of this ridge too there are numerous ruins of the above description. The ground-plan of one amongst them which represents the simplest type and still shows a well-preserved entrance at some height above the ground, has been reproduced on Plate *II*. On the opposite side of the *Manōra* Nullah and further up on the hill-sides of the main valley towards the *Nawedand* Pass, I could see other groups of ruined buildings. But the instructions given to me as regards the limits of my explorations on this first day on Bunēr soil did not allow me to proceed further in that direction.

Ruins near Tangē Pass. — Moving then back to the east along the main hill-side, I passed two more spurs running down into the valley nearer to Kingargalai. These were also found to be covered with ruined buildings of the kind already described. Still further to the east at the point where the main valley of Kingargalai is joined by the one leading to the foot of the Tangē Pass, there is a small low spur which has been used as an old building site. At its very end and at a level of only about 50 feet above the flat bottom of the valley, I found the ruin of which a plan is given on Plate *II* below. Its peculiar feature is a platform of solid masonry on which rises a small conical mound of rough stones set in layers. The height of the mound is about 11 feet, including the base.

It appears probable that we have in this mound the remains of a small Stūpa. Unlike other mounds of this character met subsequently during my tour in Bunēr, it has escaped being dug into by treasure-seekers. Adjoining the base to the east there are four rectangular rooms of which the walls can yet clearly be traced. Their construction is exactly the same as

that of the walls in the buildings already described. On the floor of the two front rooms there were signs showing that stones and earth had recently been displaced. The Paṭhān sepoy of my escort, led by an instinct evidently due to experience, at once suspected a hiding place. By removing the topmost stones and then digging down with their bayonets they soon opened two little wells sunk into the ground. They measured each about 5 feet square and were lined with old masonry down to the solid rock. They were found filled with grain and small household property which some neighbouring villagers had evidently deposited there in anticipation of our invasion. There can be little doubt as to these wells having originally been constructed for a similar purpose. Small underground store-rooms of this kind have been found under the ruins of the Takht-i Bāhi monastery and elsewhere.

On either side of the short valley running to the foot of the Tangē Pass I noticed several ruined buildings perched high up on isolated cliffs and ridges. They appeared to be similar to those already visited in the valleys towards *Nawcdand* and *Manōra*. But the shortness of the remaining daylight made their examination impossible. Considering the number and position of all these ruined habitations, it seems evident that the site to the west of Kingargalai must have been a place of some importance in pre-Muhammadan times. This is easily accounted for by its position on the routes to the Tangē and Nawcdand Passes, which both represent important lines of communication. The latter pass in particular, which from all accounts seems comparatively easy for transport animals, opens a very convenient route to the valley of *Bāzdarra* in the west. From this again the Yusufzai plain to the south as well as the Shāhkōṭ, Chirāt and Mōra Passes leading into Lower Swāt can be reached without difficulty. In this connection I may mention that a coin of *Oemo Kadphises* (circ. 1st Century B. C.), kindly shown to me by the Chaplain attached to the Highland Light Infantry Regiment, was picked up during the occupation of Kingargalai in a small cave on the hill-side rising behind the village.

I was unable to ascertain the local name, if any, given by the present inhabitants to the ruins described. The whole population of the valley had fled on the day of the fight on the Tangē Pass, and was still keeping with such cattle as they had managed to save, on the top of the high hill ranges above the valley. It was evident that the occasion, which had thrown Bunēr temporarily open, was not the best for collecting local traditions regarding ruined sites from the Paṭhān inhabitants. Comparatively new-comers to the country themselves and in part migratory as they are, they were often, when got hold of, found unable to give more information than that conveyed by the designation "*Kāpīr kandare*" ("Kāfir ruins"). This is bestowed indiscriminately on all kinds of ancient remains.

Ruins near Nansēr. — On the following day, the 9th January, the troops of the 1st Brigade still remained at Kingargalai, while the mule track across the pass was being improved for the transport. I had first hoped to examine the valley further down as far as *Bampōkha*, which the column marching across the Pirsai Pass was expected to reach that day. But a subsequent order fixed the nearer village of Nansēr as the limit of my reconnaissance. This lies about two miles to the east of Kingargalai in a small side valley opening to the south-west. Just opposite to the entrance of the latter the main road of the valley turns round the foot of a very steep and rocky spur which trends from the range to the north. Having noticed high up on this spur walls of ancient look, I climbed up to them and found, at a height of about 500 feet above the valley, two oblong terraces. One is built of solid old masonry along the back of the narrow ridge and extends for about 30 feet from north to south with a breadth of 15 feet.

A short distance above, and connected with it by much decayed parallel walls, is a larger walled-up terrace of remarkably massive masonry, placed, as it were, *à cheval* across the ridge. It measures 45 feet from east to west and 20 from north to south. Its top where nearest to the rocky base still rises to a height of 12 feet above it. There can be little doubt as

to this structure having once served the purposes of defence. The position is admirably adapted for this, being approachable only with difficulty over steep cliffs and commanding an extensive view up and down the valley. Small mounds found on the top of these terraces are probably the remains of former superstructures, which being built of less solid materials have decayed long ago. The soil between the rocks on the slopes below is covered with old pottery.

From this point I had noticed villagers, chiefly women and old men, descending from the opposite heights to the houses of Nansēr, evidently bent on removing property they had left behind on their first flight. As I hoped to receive from them information as to old remains in the neighbourhood, I descended and approached the village. The sight of my small escort was, however, sufficient to cause a fresh stampede of the village folk. When at last after a great deal of parleying some old men were induced to join me, they could only point to a few ruined walls on a hill to the south of the village.

One *Spingiro* ('greybeard'), however, knew of a ruined '*gumbaz*' (dome, circular building) to the west of Kingargalai. As this expression is invariably used by the Pushtu-speaking population of the border for the designation of Stūpas, I did not hesitate to start back under his guidance in the direction indicated. We had passed the ruins examined on the preceding day and proceeded up the *Manōra* Nallah for nearly two miles further before I could ascertain from my guide that the *gumbaz* he had previously referred to as quite near was in reality beyond the range which forms the watershed towards Bāzdarra. To reach the spot and return to camp the same evening was manifestly impracticable at the late hour of day. I was thus reluctantly obliged to turn back to Kingargalai, richer only by an experience of the unreliability of putative distances in the Bunēr hills. I had already before heard of the existence of old ruins near Bāzdarra, and wish that I may before long have an opportunity to visit that site and other neighbouring localities to the south of the Shāhkōṭ and Mōra Passes.

Juvur. — On the 10th I accompanied the march of the greater portion of General Meiklejohn's Brigade to *Juvur*, a large village to the north-east of Kingargalai and below Mount Ilm. The route led for the first four miles down the valley to Bampōkha, where the stream which comes from Kingargalai is met by the one flowing from the Pirsai Pass. Before reaching Bampōkha the road winds round the foot of a detached small ridge which is covered with ruined buildings and terraces resembling those seen near Kingargalai. The short halt made by the troops at Bampōkha was not sufficient to allow of an inspection of these remains. A short distance beyond Bampōkha the route turns off to the north, and Mount Ilm comes prominently into view. This fine peak, 9,200 feet above sea level, with its fir-clad slopes and rocky summit, dominates the landscape in most parts of Western Bunēr and forms the boundary of the latter towards Upper Swāt. Subsequent enquiry showed that Mount Ilm as the site of more than one Tirtha must have enjoyed a great sanctity in Hindu times. To the west of the mountain is the *Karakar* Pass, the favourite route of communication between Bunēr and Swāt. In the valley which leads up to the pass lies the village of *Juvur*.

Here the population had not entirely fled, though all houses were appropriated for the accommodation of the troops. I was thus able to collect some information as to old remains in the vicinity. As the Brigade remained at Juvur I could utilize the following day (11th January) freely for their inspection. An inscribed stone had been reported to me near the village of *Charrai*, situated about two miles to the north-east. But on reaching the spot indicated, which is at the foot of a rocky spur descending from Ilm and about one mile to the north-east of the village, I found that the supposed inscription on a large isolated rock to the right of the path consisted only of a series of cup-shaped holes, probably artificial. The spot is known as *Laka Tiga*.

Returning thence to Charrai, I ascended the narrow gorge, through which the stream of Charrai flows, to an open well-wooded glen known only by the somewhat general designation of *Tangai* ('defile; small valley'). Tangai, which is separated from the Juvur Valley by a low

watershed, lies in a direct line about $2\frac{1}{2}$ miles to the north-east of Juvur. Along the slopes of the little spurs, which enclose the glen like an amphitheatre, I found numerous traces of old habitations. Their walls and terraces were generally far more decayed than those of the ruins near Kingargalai. This is in all probability due to the thick jungle which covers this site. The series of fine springs which issue at the foot of the hill-slopes and feed the Charrai stream explains sufficiently the presence of so many ancient dwelling places in this secluded nook of the mountains.

Rock sculptures near Juvur. — Ascending the spur in the centre of the amphitheatre described, to a height of about 300 feet above the little plain at the bottom of the glen, I reached the rock-cut images of which one of my Juvur informants had told me. The remnants of old walls stretch up close to the foot of the large rock which bears these relievos. The south face of the rock offers a flat and nearly vertical surface about 33 feet long and 30 feet high; on it a tripartite niche has been cut out to a depth of $3\frac{1}{2}$ inches. It measures 6 feet 9 inches in length and 5 feet in height; its foot is about 5 feet above the ground. In the centre of the niche is a well-carved relievo figure of Siva, 4 feet 6 inches high, showing the god seated, with his left leg reaching below the seat and the left hand holding the club. On either side of this central image is a smaller figure about 2 feet 9 inches high representing a god seated with crossed legs. The one on the proper left holds in the left hand a lotus on a stalk, and evidently represents Vishnu. The figure on the proper right, which has become more effaced, seems to sit on an open lotus and is probably intended for Brahman. All three figures are surmounted by halos.

There can be no doubt as to these sculptures being anterior to the Muhammadan invasion; probably they are of a considerably earlier date. This may be concluded with good reason from the boldness and good proportions still observable in the design of the relievos, notwithstanding the decay which has overtaken the more exposed portions. To the damage caused by atmospheric influences has been added some chipping done by mischievous hands apparently not so very long ago. Treasure-seekers seem also to have recently been at work here as shown by some small excavations at the foot of the rock. In view of the interest attaching to these sculptures, I regret that no photograph could be obtained of them. They are approached only by a narrow ledge some 3 feet broad, and the rock below them falls off with great steepness. The carvings are thus visible only for one standing immediately before them or from some considerable distance.

The purely Hindu character of these rock sculptures and of those subsequently examined at *Bhai* near *Pādshāh* is a point deserving special notice. It is an additional proof of the fact that Buddhism, which from the exclusive reference made to it in our written records — the accounts of the Chinese pilgrims — may be supposed to have been the predominant creed in the old Udyāna, was there as elsewhere in India closely associated with all popular features of the Hindu religious system. This conclusion is fully supported by what other evidence is at present available. Thus the coins struck by the rulers of these regions, from the times of the later Kushans down to the last 'Hindu Shāhiyas,' show an almost unbroken succession of Hindu, and more particularly Saiva, devices.

Ascending from Tangai to a saddle in the spur to the west, I obtained a good view of the Karakār Pass and the valley leading up to it from Juvur, but did not notice any more ruins in this direction. I then returned to the glen and proceeded to the small rocky hill known as *Nīl Dōrai*, which flanks the road from Tangai to Juvur on the east. I found it covered on the south face with a series of ancient walls supporting terraces and with masses of débris which evidently belonged to higher structures now completely decayed. These walls stretch up to the very top of the hill which forms a small plateau of irregular shape about 85 yards long from east to west and in the middle about 20 yards broad. All round the top foundations of old walls could be traced, by means of which the available space had been enlarged,

and perhaps also fortified. Similar remains are said to exist on the slopes of the higher hill known as *Ghānd*, which faces Nil Dērai on the western side of the defile leading to Tangai.

On the following day, the 12th January, General Meiklejohn's column marched from Juvur to Tursak by the shortest route which lies in the valley drained by the Charrai stream. As my information did not point to the existence of old remains in this direction, I obtained permission and the necessary escort to proceed to Tursak independently by a more circuitous route. This was to enable me to visit the ruins which had been reported to me near *Girārai*, and to see the portion of the main valley of Bunēr between Bampōkha and Tursak.

Girārai. — *Girārai* I found to be situated about 5 miles to the south-west of Juvur in a broad open valley which leads to the *Girārai* and *Banjir* Passes in the west. About half way I noticed ruins similar in appearance to those of *Kingargalai* on a detached spur of the hill range to the north of the valley. I could not spare time for their inspection. The locality is known as *Lakhta*. In *Girārai* itself, which is a village of some sixty houses, the only ancient remain I could trace, was a fine ornamented slab built into the north wall of the 'Sūra Masjid.' Its lotus ornament shows in design and execution close affinity to the decorative motives of *Gandhāra* sculptures. Though it was evident that this slab had been obtained from some ancient structure in the neighbourhood, my enquiries failed to elicit any indication of its place of origin. The villagers' plea in explanation of their ignorance on this point was that they had come to the place only six years ago when the last redistribution of villages had taken place among the *Salārzai* clan. The custom here referred to of redistributing at fixed periods the village sites and lands amongst the various sections of a clan by drawing lots, prevails, in fact, all through Bunēr. It might in itself account to a great extent for the scantiness of local traditions.

There was, however, less difficulty in tracing the ruins about which I had heard at Juvur. They were found to be situated at a place known as *Alī Khān Kōṭe* ('*Alī Khān's* huts'), about $1\frac{1}{2}$ miles to the west of *Girārai*. Like the village itself, they lie at the foot of the hill range, which divides the valleys of *Girārai* and *Kingargalai*. Conspicuous ruins of buildings and terraces, all constructed of ancient masonry, cover the several small spurs which descend here into the valley. The best preserved are on a spur flanking from the west the approach to the gorge through which the direct route to *Kingargalai* leads.

At the eastern foot of this spur is a narrow tongue of high and fairly level ground, stretching between the bed of the *Girārai* stream and the entrance of the above-named gorge. On this strip of ground I came upon several circular mounds which are undoubtedly the ruins of *Stūpas*. The one in the centre still rises to a height of about 20 feet above the ground-level. It has been dug into apparently some time ago by treasure-seekers. The excavation they effected shews the solid, though rough, masonry of which the mound is built. Around it are remains of walls indicating, perhaps, an enclosing quadrangular court. The wall facing west can be traced for a length of 42 feet, that to the north for 40 feet. About 20 yards to the south-west from this *Stūpa* is another still larger mound thickly overgrown with jungle. It reaches to a height of about 25 feet and has evidently not been disturbed. The remaining portion of the level ground to the east is strewn with small mounds, some of which in all probability mark the site of votive *Stūpas* of modest dimensions. Regarding a probable identification of this site, I must refer to the explanations given below in Section II of this Report.

After returning from *Alī Khān Kōṭe* and *Girārai*, I marched along the well-cultivated ground at the northern foot of the hills which separate *Girārai* and *Bampōkha*. About one mile to the east of *Girārai* I noticed traces of old walls, much decayed and overgrown by jungle, on a flat terrace-like plot of ground projecting from the hill-side. They seemed to belong to a large square enclosure with a *stūpa*-like mound in the centre. After crossing the broad valley in which the stream coming from the western slopes of Mount Ilm flows down towards *Bampōkha*, I struck the road which leads in the valley of the *Barandu* River from

Bampōkha down to Tursak. The dry alluvial plateaus passed along the left bank of the river, the bold and fairly well-wooded ranges to the right towards the Pirsai and Malandri Passes, and the fine view of snowy mountains far off in the Indus direction, — they all reminded me forcibly of scenery I had seen in Kashmir.

Tursak. — Close to the north of the road and at a distance of about $2\frac{1}{2}$ miles from Tursak, I found a large square mound rising to about 13 feet above the ground. The late hour of the day at which this site was reached permitted only a rapid examination. It showed that the whole mound was artificial, constructed of rough layers of stone, with masses of débris, apparently from fallen walls, over them. The corners of the mound lie in the direction of the cardinal points. The north-east face, which was more clearly traceable, measured on the top about 100 feet. At the south corner are the remains of a small circular mound which evidently was once a Stūpa. To the south of the latter again, and outside the square, rises another circular mound about 18 feet high, which seems to have been connected with the quadrangular terrace by means of a narrow platform. The position of these mounds is such that the structures marked by them must have been when intact conspicuous objects far up and down the valley. The obligation of arriving in camp before nightfall forced me to leave these interesting remains far too soon. I had hoped that it would become possible to revisit them subsequently from Tursak. In this, however, I was disappointed. It was dark before I reached the camp pitched outside Tursak.

On the following morning (13th January) a column composed of half the Brigade marched from Tursak to the valley of Pādshāh in the north. As this move appeared to offer an opportunity for approaching localities on Mount Ilm from which Major Deane's agents had previously procured impressions of inscriptions, I decided to accompany it. Before starting I paid a visit to Tursak village with a view to tracing there the original of the small inscription which I had published from a cloth impression as No. 27 in my paper on Major Deane's inscriptions.¹ The note which accompanied this impression described it as taken from "an inscription on a stone in the wall of the house of a Mulla, Tursak in Bunēr. It is said to have been taken originally from some old ruins with other stones for building purposes."

On entering the village I soon realized the peculiar difficulties with which the search for detached inscriptions in Bunēr has proved to be attended. Neither of the two guides, with whom Major Deane's kind forethought had provided me, knew anything as regards this inscription. I was thus forced to fall back upon enquiries among the few inhabitants who had not deserted their homesteads. None of them could, or would, give information as to the particular Mullā's house the walls of which must be supposed to contain this little epigraphical relic. Tursak is a very large village, in fact the biggest in Bunēr, and boasts among its population of not less than twelve Mullās. It was with difficulty that I got half a dozen of these Mullās' houses pointed out to me. But the search which I made in succession in these deserted dwellings proved fruitless, and from the beginning offered little promise.

The walls in the houses examined, like those in most villages or dwellings in Bunēr, are built of rubble and are covered in large portions with rough plaster. In several of the houses there was a number of rooms and sheds ranged behind the entrance court-yard, indicative of the comparative ease of the owners. This meant a considerable addition to the extent of the wall surface calling for examination. In order to secure a reasonable chance of discovering here a small stone, the exposed surface of which, as shown by the impression, does not measure more than 8 by 6 inches, it would have been necessary to scrape the walls of the plaster wherever it seemed recent, and to devote altogether to this search far more time than actual conditions permitted. The cursory inspection of half a dozen houses and the repeated attempts to elicit information from such inhabitants as the sepoy of my escort managed to get hold of, had already cost me more than an hour when I turned at last my back on the lonely alleys of Tursak to start on the march towards Pādshāh.

¹ See *Journal of the Asiatic Society of Bengal*, 1898, Part I., page 4.

Pādshāh. — The route leads first to the north through an open fertile valley, which is watered by the stream coming from Charrai. Skirting the foot of the high *Jaffar* hill, the road then turns to the north-east and ascends a low watershed near the village of Burjo Khāna. Here an extensive view opened embracing the greater part of the fine broad valley of Pādshāh and the whole of the high mountain range to the north, between the peaks of Ilm and Dosirri. The streams which drain this portion of the range on the south unite close to the village of Pādshāh, which thus by its very position is marked as a place of importance. It is the site of the holiest Muhammadan shrine in Bunēr, the Ziārat of Pīr Bāba Šāhib; it had on this account been singled out for a visit by General Meiklejohn's column. I had caught up the latter near Burjo Khāna and rode ahead with its advance guard of Guides Cavalry to close Pādshāh village, which was reached after a march of about 9 miles from Tursak.

The large Jirgās of the Gadazai tribe, which soon made their appearance before the Political Officer, showed that, notwithstanding rumours to the contrary, resistance was not to be expected at this sacred spot either. The troops were accordingly ordered to halt at *Bhai*, about two miles before Pādshāh, and to return to the main valley below Tursak on the day following. These dispositions made it clear to me that my chance of approaching the localities on Mount Ilm, which had yielded the inscriptions already referred to, would be limited to the few remaining hours of the day. I was, therefore, glad to obtain permission to join in the reconnaissance which Captain Todd, Assistant Field Intelligence Officer, with a mounted escort was pushing towards the Jowarai Pass to the north-west of Pādshāh.

At *Lagarpūr*, the first village reached, I was able to obtain accurate information as to the position of **Miāngām**, where two of Major Deane's inscriptions, published by me in the Bengal Asiatic Society's Journal (Part I., 1898, Nos. 29 and 30), had been obtained. It is described as a small village occupied by *Miāns* or Saiyids who have given it its name. It is situated on a shoulder of the great spur which runs down from Ilm Peak in a south-easterly direction. The designation *Ilm-o-Mians* ('Centre of Ilm') which is used in the notes of Major Deane's agents indifferently with Miāngām for the place of origin of these inscriptions, does not seem to be known as a local term. It describes, however, accurately enough the situation of the place. As all my informants agreed in speaking of Miāngām as covered with snow at the time, it must evidently lie at a considerable altitude.

Bishunai. — A rough ride of about two miles over a very stony road along the stream which flows from the Jowarai Pass brought us close to the village of *Bishunai*. I had been particularly anxious to reach the latter, as four of the most characteristic inscriptions of the Bunēr type, of which impressions have been secured by Major Deane, are described as having been found on stones in the vicinity of this village. They have been published as Nos. 2-5 in M. Senart's "*Notes d'Épigraphie Indienne*," Fascic. V.³

Having reached so near to the desired point, I felt all the more disappointed when I found that I should have to turn back again without being able to explore it. The escort of Guides Cavalry accompanying Captain Todd was under orders to rejoin their squadron at Bhai in time to allow the latter to return to Tursak the same evening. The time, which remained after the hurried ride up the valley, would barely allow of the ten minutes halt on the road which was required by Captain Todd to sketch the main topographical features of the Pass in front of us. A visit to Bishunai village, which lies a short distance off the road to the north, could under these circumstances not be thought of, still less a search for the inscriptions referred to. For the disappointment thus experienced, the fine view which opened from this point could scarcely afford me compensation. The valley which leads up to the watershed towards Upper Swāt, being flanked by snow-covered spurs from Ilm and Dosirri and well-wooded in its higher portion, bore quite an alpine character.

³ See "*Les récentes découvertes du Major Deane*," *Journal asiatique*, 1894.

Returning to Pādshāh as fast as the tired horses could bear us, we passed close to the Ziārat of Pīr Bāba Šāhib, hidden in a luxuriant grove of Chinars, pines and other trees. A general order previously issued prohibited us, like other unbelievers, from entering this the most famous Muhammadan shrine of Bunēr. But the accounts subsequently given to me by those who were allowed to pay their respects to the buried saint, showed that the shrine erected at his resting place can lay claim neither to architectural interest nor antiquity.

The Ziārat occupies a spot close to the confluence of the streams which come from the Jowarai Pass and the south-western slopes of Dosirri, respectively. The ample water-supply they secure accounts for the evident fertility of the Pādshāh Valley. Both above and below the village stretch broad terraces of well-irrigated rice fields. The well-to-do condition of the place is indicated by the respectable number of Hindu traders (Khatris) settled there. Two of these men had not fled and were induced to accompany me to the camp at Bhai. I was able to obtain from them curious information regarding the condition of the Bunēr Hindus and the sacred sites or Tirthas visited by them in the neighbourhood.

Tirthas on Ilm. — From evidence which I hope to discuss elsewhere, it appears that the Hindu Baniās, resident in Swāt and Bunēr, represent the trading castes of the old Hindu population which had remained in these valleys after the Pathān invasion. Neither they themselves nor their Afghān masters know of any tradition indicating a later immigration from India proper. It is evident that the same reasons which enable these families of Hindu traders at the present day to maintain themselves and their religion amongst the fanatical tribesmen, are sufficient also to account for their original survival. In view of this circumstance it may safely be assumed that the sacred sites to which the pilgrimages of the Bunēr Hindus are now directed, mark Tirthas of considerable antiquity.

The most popular of these pilgrimage places seem to be the **Amarakunda** spring and the **Rām Takht**, both situated on Mount Ilm. The sacred spring appears to lie close to the main summit of the mountain and on its southern face. Remains of an ancient enclosure or building are said to be visible near it. The *Rām Takht* ('Rāma's throne') is described as an ancient walled platform about two miles distant from the Amarakunda and on the northern slope of Mount Ilm towards the Swāt Valley. It is visited by the pilgrims in conjunction with the Amarakunda on Sundays falling in the month of Jyāishṭha. Srāddha ceremonies are performed at both spots by the accompanying Purohitas, who are said to possess also some account (*māhātmya*) of the legends connected with the Tirthas. Of the few Purohita families of Bunēr there are one or two settled at Pādshāh and at Gōkand, a village situated some distance further to the north towards Dosirri. But these had fled. I was in consequence unable to ascertain the particular legends which are supposed to account for the sacredness of these spots.

The night from the 13th to the 14th January was passed in bivouac with General Meiklejohn's force in the fields near Bhai village. The troops were to march next morning down to Elai in the Barandu Valley by the direct route leading along the Pādshāh stream. As the information collected by me did not point to remains of interest likely to be found in this direction, I obtained permission to return with a small escort to the Divisional Head-Quarters Camp at Tursak, the neighbourhood of which I had not been able to examine previously. Before, however, starting on the march back to Tursak, I was induced by information given to me regarding certain carved images to ascend the rocky hillside which rises immediately above Bhai to the north-west.

Remains near Bhai. — About half a mile from the village and at an elevation of circ. 200 feet above it, I came upon the remains of two Stūpas on a narrow terrace which juts out from the hillside. They are situated close to a spring known by the name of *Jurjurai* and appear now as solid mounds of rough masonry laid in regular courses. The Stūpa immediately to the south of the spring shows a square base, the south-east face of which measures about 50 feet. The height of the whole mound is about 30 feet, but seems to have been once

considerably greater, as the top appears now artificially levelled. About one hundred yards further to the west rises another small Stūpa. Its conical top is comparatively well preserved and shows clearly on its west face the consecutive courses of masonry. The base can no longer be traced distinctly on the hillside. The total height of the mound I estimated at about 35 feet. Traces of old walls and terraces are still visible near these Stūpas.

After climbing some 300 feet higher by a rough path along the steep cliffs I was taken by my Gujar guides from Bhai to a large overhanging mass of rock. This forms on the west a kind of grotto, which seems to have been artificially enlarged. Inside this and on the inner face of the rock, I found a much-effaced group of relievos, representing a seated Hindu deity in the middle, with a smaller seated figure on either side. The total breadth of the relievo group is about 5 feet, and the height of the central figure a little over 3 feet. To the right of this group there are two smaller images carved from the rock, each about one foot in height. As all these relievos have suffered considerably owing to the friable nature of the stone, I could not trace with any certainty the deities they are intended to represent. In general style and treatment these relievos seemed to approach closely to the rock sculptures of Charrai described above.

Environs of Tursak. — After visiting these remains I marched back by the previous route to **Tursak**, which I reached in the afternoon. Having obtained a mounted escort in General Blood's Camp I then started for a rapid examination of the neighbourhood. The position which Tursak occupies shows great natural advantages. The main valley of Bunēr opens there first to greater width and is crossed at this point by a series of convenient routes which connect Upper Swāt with much-frequented passes leading down to the Rustam Valley. It is evidently due to this favourable position that Tursak is now the largest place in Bunēr. The same considerations seemed to indicate that the site was of importance already in earlier times. I was, therefore, not surprised to find that even a cursory inspection of the neighbourhood acquainted me with ample evidence of ancient occupation.

In the first place my attention was attracted by a series of strongly-built ancient dwelling places visible on the crests and slopes of the rocky spurs of Jaffar hill which overlook Tursak on the north-east. They appeared in form and construction to resemble closely the fortified buildings examined near Kingargalai, Juvur, etc. But as they are situated at a considerably greater height above the valley than at the last named localities, I was unable to spare the time necessary for their examination. Restricting my search to the valley stretching east and south of Tursak, I first visited the village of *Anrapūr*, situated on the southern bank of the Barandū River about two miles below Tursak. From there the fertile and well-wooded valley could be overlooked as far down as Dagar.

Stūpa of Gumbatai. — Guided by information obtained at this village, I recrossed then to the left bank of the river and came at the very foot of Jaffar hill, where two projecting spurs form a kind of rock amphitheatre, upon a large ruined site with a Stūpa and remains of a monastery. The former accounts for the name **Gumbatai**, by which the spot is known, *Gumbat* (or *Gumbas*) being the ordinary designation among Afghāns of any ruined building of circular shape, whether a Stūpa, temple or vaulted tomb. The extent of the ruins and their situation only a few hundred yards off the main road, which leads from Tursak to Elai and down the valley, showed clearly the importance of these remains. I accordingly determined after a rapid survey to utilize the following day for their exploration. I returned by nightfall to Tursak, which proved to be only about $1\frac{1}{2}$ miles distant to the north-west by the direct road.

General SIE BINDON BLOOD, to whom I made a report regarding these interesting remains, very kindly agreed to my request and allowed me to employ a small detachment of Sappers on trial excavations at this site. Accordingly on the following morning (January 15th), when the Tursak Camp was broken up and the troops moved off to Dagar and Rōga, I proceeded with a small party from the 5th Company, Bengal Sappers and Miners, which the Officer Commanding Royal Engineers could spare from road-making work, to the site of *Gumbatai*.

The ruins as shown in the site plan on Plate No. *III* occupy a broad open glen at the south foot of the Jaffar hill, enclosed in a semi-circle by rocky ridges. The remains now visible above ground form two distinct groups. The larger one lies on a small terrace-like plain at the very entrance of the glen, raised about 50 feet above the level of the river banks. The second group, about 100 feet higher up, is built on the hillside to the north, where the steep slope is broken by a small projecting spur.

At the east end of the lower group rises a ruined Stūpa which in its present state of destruction forms a mound of roughly circular shape, about 55 feet in diameter at its present base and circ. 30 feet high. The level ground immediately adjoining the Stūpa mound in the west is flanked on the north and south sides by two thick walls, 60 feet long, which form a kind of court (marked *A*; see detailed plan, Plate *IV*). Attached to the west end of each wall is a small circular structure containing a round chamber of 14 feet diameter. Little is left above ground of the walls of these round structures. But from their position and size it can be assumed with great probability that they were intended like the corresponding round chambers in the ruined monasteries of Guniār (Lower Swāt), Takht-i Bāhi, etc., to serve as chapels for the reception of more important images.

The two walls referred to extend on the east only up to a line which would pass through the centre of the Stūpa. There are no traces of any walls or buildings to the east of the Stūpa, nor of any other structure which could have served to close the Court *A* on this side. The opposite or west side of Court *A* is formed by the enclosing wall of a great quadrangular court (shown as *B* in plan), which almost joins it, the distance between this wall and the circular chapels mentioned being only 15 feet. This court, which is approached by a gate 15 feet broad, evidently sighted on the Stūpa, is remarkable for its size and the massive construction of its walls. It forms nearly a square measuring inside 135 feet in width and 136 feet in length. The walls now traceable above the ground show strangely enough a striking difference in thickness. Whereas they are only 4 feet thick on the north and west side, they measure fully 16 feet in the south and 15 feet in the east. It is probable that this difference must be explained by the thicker walls having been built for the purpose of providing room for small cells, such as are found around the courtyards of several of the Gandhāra monasteries and of most of the great Kashmir temples. As the walls inside reach nowhere higher than 4 to 5 feet above the present level of the court, and as the latter has clearly been filled up to a considerable height by the accumulation of débris, the point could be definitely settled only by excavations.

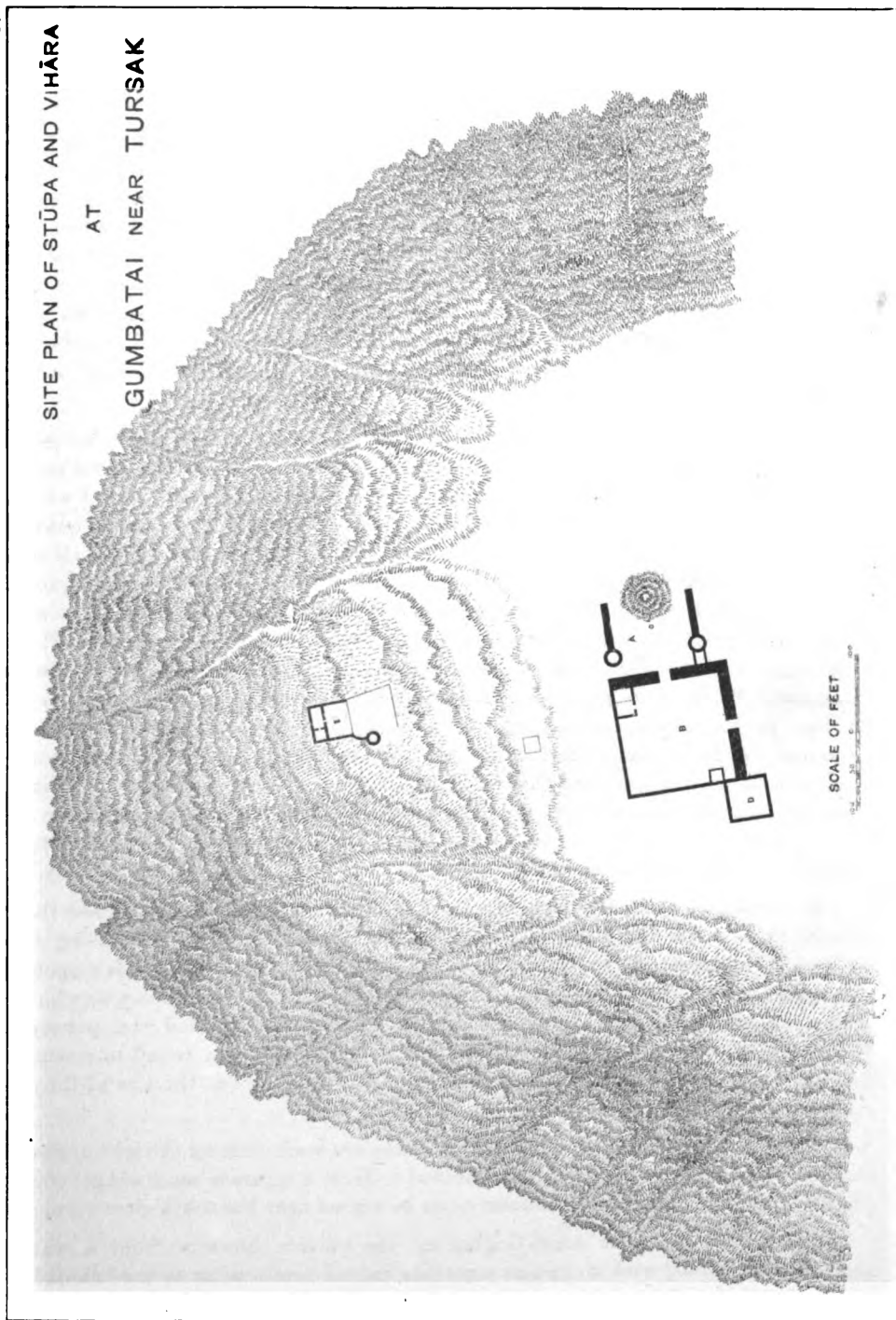
As evidence probably pointing in this direction it may be mentioned that whereas the outside faces of the south and east walls can yet be traced quite clearly rising in many places to 6 or 7 feet above the outside ground level, this is possible only at a few spots in the case of the inside faces. The difference is likely to be due to the greater decay to which the construction of hollow spaces like the supposed cells would have exposed the portions of the walls facing inside. The construction of the walls throughout was found to resemble closely that described above in connection with the Kingargalai ruins. But the size of the stones used was on the whole larger.

In the north-east corner of Court *B* there are walls joining at right angles the north and east enclosing walls. They may have served to form a separate small chapel-court or dwelling-place. A similar but smaller structure can be traced near the south-west corner of the court.

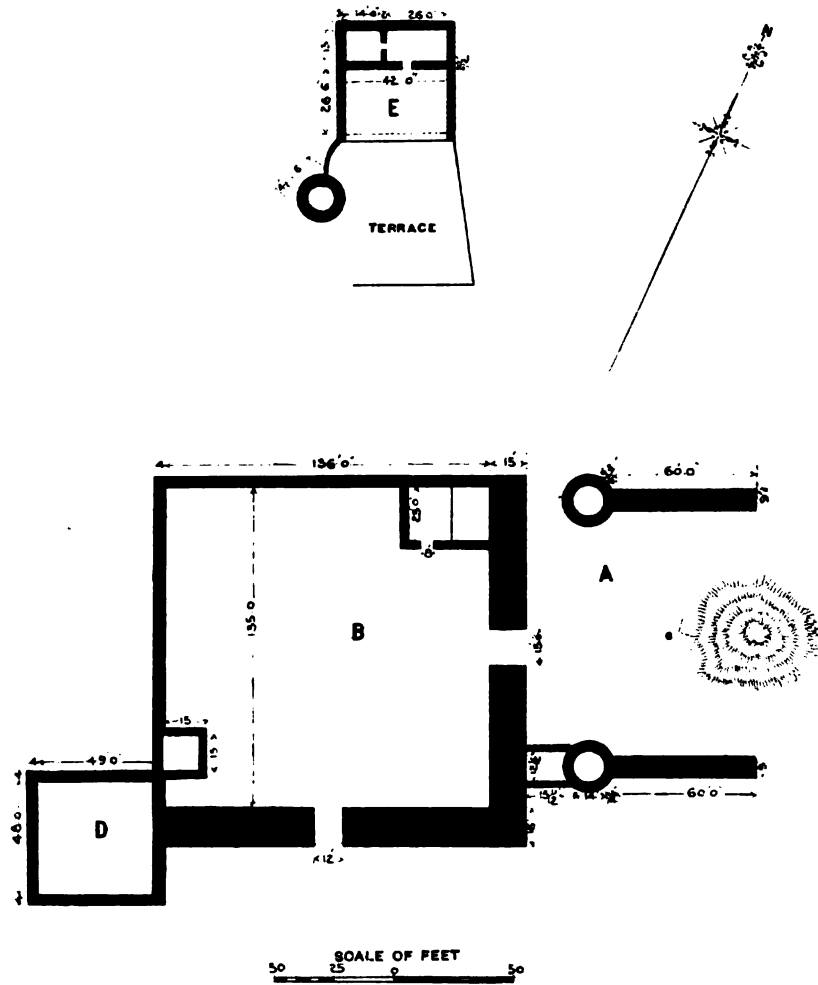
The second group of ruins higher up the hillside shows in front a walled-up terrace, about 60 feet broad, with a circular structure on one side similar to the 'chapels' flanking the Stūpa Court *A*. Behind the terrace are the remains of walls forming chambers of no great size. About half-way between the two groups of ruins I traced an insulated block of masonry about 20 feet square forming a terrace, the original destination of which cannot be surmised with any certainty. A small mound of débris lying near its centre may possibly mark the position of a little votive Stūpa.

III.

SITE PLAN OF STŪPA AND VIHĀRA AT GUMBATAI NEAR TURSAK



DETAIL PLAN OF STŪPA AND MONASTERY
AT
GUMBATAI NEAR TURSAK



Excavation at Gumbatal. — After making a general survey of the remains here briefly described, I turned my attention to the Stūpa mound. This, notwithstanding the state of utter dilapidation to which it has been reduced, still reaches to a height of about 30 feet above the present ground-level. The mass of rough masonry of which the Stūpa was constructed has evidently been used since a long time as a convenient quarry. On the north face regular courses of large blocks could still be clearly distinguished; the other sides of the mounds are hidden by large masses of débris. No clear idea could thus be formed of the original shape of the upper portion of the Stūpa.

The centre of the mound has been dug into from above to a depth of about 10 feet. Judging from the comparatively thin growth of jungle on the south face where most of the materials then extracted had been thrown down, the digging could not have been done many years ago. The treasure-seekers, who were then at work here, had evidently not carried their labours deep enough to touch the main deposit of relics which from the analogy of other Stūpas may be supposed to be placed on or below the level of the base.

In order to obtain some indications as to the position of the Stūpa base and the depth of the original ground level in the court, I had trial trenches opened by the small party of Sappers, both at the west entrance of Court A and at the foot of the Stūpa mound to the west. At the latter place the Sappers after working through about 3 feet of débris came upon a solid block of closely grained stucco which when cleared was seen to mark the corner of a square platform. The exact spot at which this corner was struck is marked by *c* on the plan. The block forms a square of 9 inches, with a height of 13 inches. It is ornamented on two sides which were found to face nearly due west and south. That this was the original position of the block was made evident by a stone base unearthed below it which showed exactly the same bearings.

The little stucco pilaster is ornamented at its foot by a series of mouldings. These project about 1 inch beyond the flat middle portion of the block which is about 4 inches high. The top part, about 5 inches high, also projects and shows a kind of egg and dart ornament in bold relief and in two rows divided by a narrow band. The stone base below the stucco-block could be cleared only to a depth of about 10 inches. Its top forms a square of $1\frac{1}{2}$ feet, and is decorated on the sides facing west and south by a bold cornice projecting in several well-carved mouldings to a total breadth of about 5 inches. Continuing the excavation to the east of this corner and towards the Stūpa for a distance of about 5 feet a masonry wall was laid bare running flush with the south face of the stucco-pilaster and its base. Fragments of stucco were found sticking to the joints of the masonry courses. It may thus be concluded that this wall was decorated similarly to the above described corner.

From the position occupied by this wall, as shown on the plan, it will be clear that it could not have formed part of a square basement of the whole Stūpa. It is more likely to have belonged to some platform raised by the side of the Stūpa and possibly on the basement of the latter. Such a platform might by the analogy of the examples presented in the ruins of Takht-i Bāhi, Jamālgarhi and other Gandhāra monasteries (see *Arch. Survey Reports*, V., pl. vii, xiv) be conjectured to have served either for the placing of images or a small votive Stūpa. In support of this conclusion reference may also be made to the comparatively high level at which this stuccoed wall was unearthed. Near the west entrance of the court the present ground level seemed lower than at the foot of the mound. Yet a trial trench carried down to a depth of fully five feet, failed to reach there the original floor of the court. The accumulation of débris must be supposed to have been even greater immediately round the Stūpa. There is thus reason to assume that the real base of the Stūpa is yet buried at some depth below the platform brought to light. This will also explain why the ornamented stucco-pilaster remained the only piece of sculptured work unearthed during this brief excavation.

Elai. — I regret all the more the very limited extent of the excavations made, as the explanations given below, (see Part II.) will show that these ruins may be identified with great pro-

bability with a sacred site of considerable fame described by the Chinese pilgrims. The Sapper detachment had orders to follow at no great distance the rear guard of the column which was moving down the valley to Dagar. The men were accordingly obliged to stop digging early in the afternoon. I myself left Gumbatai some hours later after completing the survey of the ruins, in order to rejoin General Meiklejohn's Camp at Rēga. I first marched in the fertile plain by the left bank of the Barandu River to a point about two miles lower down the valley. From there the village of *Elai*, picturesquely situated in the angle formed by the Barandu and Pādshāh rivers, could clearly be seen. From the hillside above Elai some small inscribed stones, now in the Lahore Museum, have been picked up by Major Deane's agents. According to the information supplied to him there were no ruins near. The distinct view of the hill slopes with which I had to content myself, also failed to show me any ruined buildings above ground.

I then crossed to the right river bank and followed a track leading over an arid alluvial plateau to a point about two miles distant from Elai where the river passes through a remarkably narrow gorge of sandstone rocks known as the *Surwai Khandau*. A short distance below this gorge the road to Karapa and the south-eastern portion of the valley known as Panjpāo turns off to the right. It ascends a narrow and steep defile which cuts through the rocky range of high hills lining here the south or right bank of the Barandu River. Through the whole of the gorge, which is about three-fourths of a mile long, there leads a fairly broad path fit for laden animals. It is cut either into the rock or carried on walled-up foundations of ancient masonry along the cliffs.

Karapa Road. — This road, which in its construction, resembles closely the ancient roads over the Malakand and Shāhkōt Passes already mentioned, goes back undoubtedly to pre-Muhammadan times. It may safely be taken as an indication of an important route having led already at that period through the Karapa defile. The latter is crossed by the direct lines of communication connecting the Malandri and Ambēla Passes with the central portion of Bunēr and hence with Pādshāh and the other routes into Upper Swāt. The above-named passes must have at all times attracted traffic. They give access to the old trade emporium marked by the site of the present *Rustam*,³ and to the important ancient route leading to the east of the Indus *viâ Udabhānda* (Waihand, Und) and Taxila. The evident care bestowed on the construction of a road through the difficult defile which falls into the direct line continuing those routes to the north, is thus easily accounted for.

After crossing this defile the large village of Karapa was passed at the edge of the Panjpāo plain. Proceeding about two miles further to the south-east I reached after nightfall the village of *Rēga*, nestling at the entrance of a side-valley, and the camp established there. The village had been singled out for a visit of General Meiklejohn's Brigade as the home of the "Mad Faqir" whose fanatical preaching had been the immediate cause of last summer's rising in Lower Swāt, the siege of Malakand, and the events that followed. After assisting in the early morning of the 16th January at the destruction of the Faqir's house and mosque which were blown up and burned, I proceeded to the examination of the ancient remains reported to me in the vicinity of *Sunigrām*. Major Deane had already previously heard of them through one of his agents. As this agent (Shērbāz) now actually accompanied me, I had no difficulty in finding the ruins referred to.

(To be continued.)

NOTES AND QUERIES.

NAUGAZA TOMBS.

WITH reference to the note on Naugaza Tombs, *ante*, Vol. XXV. p. 204, I well remember my mother relating to me about fifteen years ago

the virtues of the tomb known as Naugas Nagor in the Intabaldi Fort in Nagpur, at which wishes of the worshippers were supposed to be granted.

M. N. VENKATESWAMI.

BOOKS RECEIVED:—

- Kings of Kashmira**, by Jogesh Chunder Dutt, Vol. III. 1898.
- Journal of the Asiatic Society of Bengal**, Part I.—Title Page and Index for 1896.
- Journal of the Asiatic Society of Bengal**, edited by the Philological Secretary, Vol. LXVII. Part I. No. 3, 1898.
- Journal of the Asiatic Society of Bengal**, edited by the Natural History Secretary, Vol. LXVII. Part II. No. 2, 1898.
- Journal of the Asiatic Society of Bengal**, edited by the Hon. Anthropological Secretary, Vol. LXVII. Part III. No. 2, 1898.
- Journal of the Asiatic Society of Bengal**, Part II. — Title Page and Index for 1898.
- Proceedings of the Asiatic Society of Bengal**, edited by the Honorary Secretary, Nos. IX. and X., November and December 1898.
- Journal of the Maha-bodhi Society**, Vol. VII. No. 10, February 1899.
- Archæological Survey of India**. — The Moghul Architecture of Fathpur Sikri: described and illustrated by Edmond W. Smith, Part IV. Calcutta: 1898.

PAPERS ON HAND:—

- Notes on the Spirit Basis of Belief and Custom**. By Sir J. M. Campbell.
- Essays on Kashmiri Grammar**. By Geo. A. Grierson.
- Currency and Coinage among the Burmese**. By R. C. Temple.
- Contributions towards an Andamanese Vocabulary**. By E. H. Man.
- Notes on the Nicobarese**. By E. H. Man.
- On the South-Indian Recension of the Mahabharata**. By M. Winternitz.
- Superstitions and Customs in Salsette**. By Geo. F. D'Penha.
- Georg Bühler — In Memoriam**. By M. Winternitz.
- Georg Bühler**. By Right Hon'ble F. Max Müller.
- Prof Bühler**. By Cecil Bendall.
- Bühler as a Collector of MSS.** By Ernst Leumann.
- On Prof. Bühler**. By C. H. Tawney.
- Dr. Bühler**. By James Burgess.
- A Note on the Facts of Bühler's Career**. By Jacobi and others.
- Note on Dr. Bühler**. By M. Bloomfield.
- On some Swat Languages**. By Geo. A. Grierson.
- Witchcraft in Ancient India**. By M. Winternitz.
- Indo-Chinese Coins**. By A. F. Rudolf Hoernle.
- Notes on the Anthology of Ancient Songs**, entitled *Purra-Nannura*. By G. U. Pope.
- Detailed Report of an Archæological Tour with the Buner Field Force**. By M. A. Stein.
- A Mopla Song**. By F. Fawcett.
- On the Gurezi Dialect of Shina**. By J. Wilson.
- Notes on G. Bühler**. By T. W. Rhys Davids.
- The History of the Bahmani Dynasty**. By J. S. King.
- Extracts from the Log of a Voyage along the Coast of India in 1746**. By R. C. Temple.
- Folklore from the Central Provinces**. By M. N. Venketawami:—
- No. 12. — The Emperor's Son and the Anchorite, or the Fulfilment of a Curse.
- No. 13. — The Miserly Komti and His Clever Wife.

Published Monthly, Price 8 annas.

THE INDIAN TRAVELLER'S GUIDE, containing the Special Time and Fare Tables of all the Indian Railway Companies, Steam Boat and Dak Companies, Bullock Trains and Transit Companies; the Routes between the principal towns of Northern, Central, and Western India, &c.

WITH A COLOURED MAP OF INDIA.

BOMBAY:

Printed and Published at the "Bombay Gazette" Steam Press

Agents: *Bombay*, Watson & Co., Thacker & Co.; *Poona*, Treacher & Co., Phillips & Co.; *Deolulee*, Cursetjee Dossabhoj; *Calcutta*, Wyman & Co.; *Madras*, Higginbotham & Co.; *Allahabad*, Kellner & Co. (Railway Station); *London*, G. Street, 30, Cornhill; Gordon and Gotch, St. Bride Street, Ludgate Circus, E. C.

Messrs. LUZAC & Co.'s List.

Official Agents and Publishers to the India Office.

LONDON.

Cappeller's Sanskrit-English Dictionary. Roy. 8vo., cloth, £1-1s.

ROSEN (F.) — *A Modern Persian Colloquial Grammar*, containing a short Grammar, Dialogues and Extracts from Nasir Eddin Shah's Diaries, Tales, etc., and a Vocabulary. Cr. 8vo. Cloth. pp. vii., 400. 10s. 6d.

HALCOMBE (CHARLES J. H.) — *The Mystic Flowery Land*. A personal Narrative. By CHARLES J. H. HALCOMBE, late of Imperial Customs. China, 8vo. Cloth. gilt. pp. 226. New ed. 7s. 6d.

"This valuable and handsome volume contains thirty long chapters, a frontispiece of the Author and his wife — the latter in her Oriental costume — numerous fine reproductions from photographs, and several beautiful coloured pictures representing many scenes and phases of Chinese life, etchings and comprehensive notes by the Author.

GRIBBLE (J. D. B.) — *A History of the Deccan*. With numerous Illustrations, Plates, Portraits, Maps and Plans. Vol. I. Roy. 8vo. Cloth. 21s.

"SINNATAMBY." *Letchimey: A Tale of Old Ceylon*. 8vo. pp. iii., 54. With Photogr. Plates and Illustrations. In the Press.

UHLENBECK (C. C.) — *A Manual of Sanskrit Phonetics*. In comparison with the Indogermanic mother-language, for students of Germanic and classical philology. 8vo. pp. 115. 6s.

Luzac's Oriental List. — Containing Notes and News on, and a Bibliographical List of all new Publications on Africa and the East. Published Monthly. Annual Subscription, 3s. Vols I to VIII (1890-1897) are still to be had (with Index, half-bound), at £2-15s.

LUZAC & Co., 46, GREAT RUSSELL STREET

(Opposite the British Museum),

LONDON, W. C.

KALHAṆA'S RAJATARANGINĪ, or Chronicle of the Kings of Kashmir. Edited by Dr. M. A. STEIN, Principal, Oriental College, Lahore. Vol. I. — Sanskrit Text, with Critical Notes. In paper cover, Rs. 16; cloth, Rs. 17.

EDUCATION SOCIETY'S PRESS, BYCULLA.

Published by order of Her Majesty's Secretary
of State for India.

GOVERNMENT ARCHÆOLOGICAL SURVEY OF WESTERN INDIA.

THE CAVE TEMPLES OF INDIA.—By J. FER-
GUSON, D.C.L., C.I.E., F.R.S., V.P.R.A.S., & JAS.
BURGESS, LL.D., F.R.G.S., M.R.A.S., &c. Super-rl.
8vo., mor. glt. top, pp. xx. and 536, with Map, 99 plates
and 76 woodcuts. £2-2s.

REPORTS.—Super-royal 4to., half morocco, gilt
tops. By JAS. BURGESS, LL.D., F.R.G.S., &c.

Vol. I.—Report of the First Season's Operations
in the Belgaum and Kaladgi Districts, 1874.
With 56 Photo. and Lithographic Plates and
5 Woodcuts. £2-2s.

Vol. II.—REPORT on the ANTIQUITIES of
KATHIAWAD and KACHH, 1874-75,—242 pp., with
74 Photograph and Lithographic Plates. £3-3s.

Vol. III.—REPORT on the ANTIQUITIES of the
BIDAR and AURANGABAD DISTRICTS, being the Re-
sults of the Third Season's Operations, 1875-76.
With 66 photo. and lithographic plates and 9
woodcuts. £2-2s.

LONDON: BERNARD QUARITCH, Piccadilly.
BOMBAY: THACKER & CO., LIMITED.

Vol. IV.—The BUDDHIST CAVES and their
Inscriptions, with 60 plates and 25 woodcuts.

Vol. V.—The Caves of Elura and the other
Brahmanical and Jaina Caves in Western India,
with 51 autotype and other plates, and 18 wood-
cuts. The two vols. Price £6-6s.

LONDON: Kegan Paul, Trench, Trübner & Co.

NOTES on the BAUDDHA ROCK-TEMPLES of
AJANTA, their Paintings and Sculptures, &c., by
J. Burgess, LL.D. Demy 4to., pp. 112 with 31
plates. Rs. 5.

THE AMARAVATI and JAGGAYYAPETA BUDDHIST
STÜPAS, by J. Burgess, LL.D., C.I.E. Sup. roy.
4to. pp. 132, with 69 autotype and lithographic
Plates of Sculptures and Inscriptions. (Madras
Survey): LONDON: Trübner & Co. 1887. £3-3s.

BOMBAY: Thacker & Co., Ltd.
MADRAS: Higginbotham & Co.

4to. Demy, with Illustrations.

THE INDIAN ANTIQUARY;

A JOURNAL OF ORIENTAL RESEARCH

In Archaeology, Epigraphy, History, Literature,
Languages, Folklore, &c., &c.,

Vol. XXVIII. begins with Part 347, for Jan. 1899.

VOLS. I. TO XIII.; EDITED BY DR. J. BURGESS.

One complete set—Vols. I. to XIII. bound
in cloth, Rs. 315 (£24) nett. Carriage extra.

Vols. III. to XIII. in cloth, Rs. 200 (£15) nett
and carriage. A few copies only.

Vols. IV. to XIII. in cloth, Rs. 163 (£12-5s.)
nett and carriage.

Vols. V. to XIII. (9 vols.) in cloth, Rs. 135
 (£10-5s.) nett and carriage. Single Volumes,
not bound, Rs. 16 (2s.) each and carriage.

Vols. I., II., and III. not sold separately
and very scarce.

Vol. IV. Rs. 30 (45s.), a few copies.

Separate parts, if in stock, Re. 1-10 to Rs. 3.

WANTED TO BUY:—Vol. I. (1872) of the
Indian Antiquary, complete, bound or unbound,—
offered Rs. 25.

Also loose parts for Feb., July, and August of
1872 (Vol. I.), and Jan., Feb., and March of 1873
(Vol. II.),—offered Rs. 2 each part.

Apply to MANAGER, Education Society's Press.

VOLS. XIV. TO XX.; EDITED BY
DR. FLEET AND LT.-COL. TEMPLE.

Vols. XIV. to XX., not bound, Rs. 20 each,
including carriage.

VOLS. XXI. ONWARDS; EDITED BY
LT.-COL. TEMPLE.

Vols. XXI. to XXVII., not bound, Rs. 20
each, including carriage.

OTTO HARRASSOWITZ,

Official Agent to the India Office, to the Asiatic
Society of Bengal, etc., etc.,

LEIPZIG, GERMANY,

Has the honour to inform Oriental Scholars that
the large and valuable Library of the late

Professor George Bühler of Vienna

has been purchased by him and incorporated with
his own extensive stock of books relating to the
East. Mr. Otto Harrassowitz is now preparing a
catalogue of *Professor Bühler's Library*, which is
expected to be the richest catalogue ever publish-
ed on *Indian Epigraphy, Archaeology, Philology,*
Sanskrit Literature, etc., etc. This catalogue will
be sent gratis on application. Oriental Scholars
desirous to receive the catalogue, are respectfully
solicited to send their addresses.

Mr. Otto Harrassowitz will be glad to receive
also orders for books, which are not announced
in his catalogues. Commissions of any kind may
be entrusted to him, and will be always attended
to with care and promptness.

OTTO HARRASSOWITZ,

Leipzig.

Oriental Bookseller.

WORKS BY LT.-COL. R. C. TEMPLE.

THE LORD'S PRAYER IN THE SOUTH
ANDAMANESSE LANGUAGE. By E. H. MAN
AND R. C. TEMPLE. *Out of print.*

LONDON:—Kegan Paul, Trench, Trübner & Co.

THE LEGENDS OF THE PANJAB. In
Monthly numbers, from August 1883. Vol. I.
bound. Rs. 18. Vol. II. bound Rs. 15.

LONDON:—Kegan Paul, Trench, Trübner & Co.

BOMBAY:—EDUCATION SOCIETY'S PRESS.

Price to Subscribers Re. 1 per part. Vol. III.

All issued except the final part.

A DISSERTATION on the PROPER NAMES
OF PANJABIS. *Out of print.*

BOMBAY:—EDUCATION SOCIETY'S PRESS.

LONDON:—Kegan Paul, Trench, Trübner & Co.

PANJAB NOTES AND QUERIES. A
Monthly Periodical. Edited by Lt.-Col. R. C.
TEMPLE and Messrs. DAMES and CROOKER.
Vols. I., II., III. and IV. *Out of print.*

ALLAHABAD:—PIONEER PRESS.

LONDON:—Kegan Paul, Trench, Trübner & Co.

WIDE-AWAKE STORIES; A Collection of
Tales told by little Children between Sunset and
Sunrise in the Panjab and Kashmir. By F. A.
STEEL and R. C. TEMPLE. *Out of print.*

LONDON:—Kegan Paul, Trench, Trübner & Co.

ADVERTISEMENTS.

	Page.	1 col.	½ col.
One insertion.....	Rs. 17-8,	Rs. 9-4,	Rs. 4-12
Two insertions	28-0, "	14-8, "	7-4
Three "	35-0, "	18-8, "	9-8
Six "	52-0, "	28-0, "	15-0
Twelve "	100-0, "	52-0, "	27-0

Short advertisements: 1st insertion 2 as. per
line; 2nd and following 1½ as.; 12 insertions in
succession Re. 1 per line.

Though the circulation of the *Indian Anti-
quary* is necessarily limited, its subscribers are
almost exclusively such as advertisers generally
wish to draw the attention of to their advertise-
ments, and the terms for insertion, given above,
are very moderate. Application should be
made to the Publisher, Education Society's
Press, Byculla, Bombay. All payments must
be made in advance.

PART CCCLVII (VOL. XXVIII.)

NOVEMBER, 1899.

THE
INDIAN ANTIQUARY,

A JOURNAL OF ORIENTAL RESEARCH

IN

ARCHÆOLOGY, EPIGRAPHY, ETHNOLOGY, GEOGRAPHY, HISTORY, FOLKLORE, LANGUAGES,
LITERATURE, NUMISMATICS, PHILOSOPHY, RELIGION, &c., &c.:

Edited by

RICHARD CARNAC TEMPLE, C.I.E.,

LIEUT.-COLONEL, INDIAN STAFF CORPS.

CONTENTS.

	PAGE
1. HISTORY OF THE BAHMANI DYNASTY, by MAJOR J. S. KING, M. R. A. S.	277
2. ALEXANDER GRANT'S ACCOUNT OF THE LOSS OF CALCUTTA IN 1756, by R. C. TEMPLE	293
3. A FOLKTALE FROM CENTRAL INDIA, by M. R. PEDLOW	302

NOTES AND QUERIES :—

	PAGE
4. SUPERSTITIONS AMONG HINDUS IN THE CENTRAL PROVINCES, by M. R. PEDLOW	304

BOMBAY :

PRINTED AND PUBLISHED AT THE EDUCATION SOCIETY'S PRESS, BYCULLA.

LONDON: KEGAN PAUL, TRENCH, TRÜBNER & Co.

LONDON: LUZAC & Co.

BOMBAY: EDUCATION SOCIETY'S PRESS.

NEW YORK: WESTERMANN & Co.

CHICAGO: S. D. PEET, Esq., Ph.D.

LEIPZIG: OTTO HARRASSOWITZ.

PARIS: E. LEROUX.

BERLIN: A. ASHER & Co.

VIENNA: A. HOLDER & Co.

[All Rights Reserved.]

Subscriptions for the years 1894, are overdue to the amount of Rs. 118; 1895, Rs. 140; 1896, Rs. 200; and 1898, Rs. 897. It is specially requested that these outstandings may be cleared off without further delay.

Subscribers in Europe are requested to pay their Subscriptions to the Manager, Education Society's Press, Bombay.

Papers and correspondence for the Journal from contributors in India or anywhere else, should be addressed to the EDITOR, care of the Education Society's Press, Bombay.

NOTICE TO CONTRIBUTORS.

Contributors of Articles to this Journal will greatly oblige the Editor if they will leave the upper half of the first sheet of manuscript blank, for the convenience of the Editor in entering instructions to the Press regarding titling, style of printing, submission of proofs, etc., etc. Such instructions, when sent separately, are liable to result in confusion and delay.

Contributors will also greatly lighten the task of the Editor, as well as lessen the cost of composition and correction, by observing the following suggestions:—

1. In preparing copy, please leave a margin of at least three inches on one side. The revision of a crowded manuscript is excessively troublesome and laborious. When the last sheet of the article has been finished, the last footnote or other interpolation added, and the last subtraction made, please number the folios consecutively with the natural numbers from 1 to the end.

2. Write plainly, especially proper names and foreign words. If foreign characters are to be employed, let them resemble as closely as possible the type in our fonts. If Roman or Italic characters with diacritical points are used, see that the points are distinct and rightly placed. Words to be printed in Italics should be once underscored. Words to be printed Clarendon type may be once underscored with blue pencil. Type-written copy always needs to be carefully revised, with especial attention to mechanical faults and to the punctuation.

3. Indicate paragraphs clearly by a wide indentation at the beginning; or, if the break is an after-thought, by the usual sign (§). Begin all larger divisions of an article on a fresh sheet of paper. It is hardly necessary to say that the proper construction of paragraphs is far more than a matter of external appearance.

4. Punctuate the copy precisely as you wish it to appear in print. Double marks of quotation (" ") should be used for actual quotations; single marks (' ') for included quotations, definitions, and the like.

5. In citing the titles of books, give the title in full where it first occurs. In subsequent citations, the work may be referred to by the significant words of the title; but abbreviations which may not be at once understood are to be avoided, and, above all, entire uniformity should be observed throughout the article. Where some conventional system of citation is in general use, as in the case of the Vedas and the Brahmanic literature, the established custom of scholars should be followed. Titles of books will be printed in Italics; titles of articles in periodicals, in quotation marks, with the name of the periodical in Italics. But the well-established method of abbreviating the titles of the Journals of the five principal Oriental Societies (*JA.*, *JAOS.*, *JASS.*, *JRAS.*, *ZDMG.*) should be adhered to.

6. It is desirable, for reasons of economy as well as good typography, that footnotes be kept within moderate limits. References to footnotes should be made by brief series of natural numbers (say from 1 to 10), not by stars, daggers, etc. As to the method of inserting footnotes in the copy, good usage differs. A way convenient for author and editor and printer is to insert the note, with a wider left-hand margin than that used for the text, beginning the note on the line next after the line of text to which it refers, the text itself being resumed on the line next after the ending of the note. But if the note is an after-thought, or if it is long, it is well to interpolate it on a fresh sheet as a rider.

7. Contributors are requested to kindly remember that additions and alterations in type, after an article is printed in pages, are in many cases technically difficult and proportionately costly, the bill for corrections sometimes amounting to as much as the first cost of composition; and that such alterations entail a most trying kind of labour, not only on editors and compositors, but on the authors themselves as well; and they are accordingly advised that a careful preparation of their manuscript in the manner above indicated will save both the Editor and themselves much unnecessary trouble.

Remittances, correspondence relative to Subscriptions, and notices of change of address to be sent to—

**The Superintendent,
Education Society's Press,
Bombay.**

Notes and Queries will always be gladly received and inserted in the *Indian Antiquary*

A THEORY OF UNIVERSAL GRAMMAR, AS APPLIED TO A GROUP
OF SAVAGE LANGUAGES.¹

BY R. C. TEMPLE.

IN reviewing lately for the Royal Asiatic Society Mr. Portman's *Notes on the Languages of the South Andaman Group of Tribes*, I pointed out that he had used a pamphlet of my own, privately printed in 1883, entitled "*A Brief Exposition of a Theory of Universal Grammar*," which was specially designed to meet the very difficulties he had to face in giving a general idea of languages constructed on lines at first sight very different from those on whose structure modern European Grammar is based.

I also pointed out that the pamphlet in question arose out of the practical impossibility of using the usual inflexional system of Grammar, as taught in Europe, for the accurate description of a group of agglutinative languages, and that it had its immediate origin in the criticisms of the late Mr. A. J. Ellis, public and private, on an old work of 1877 and certain MSS. by myself and Mr. E. H. Man on the Andamanese speech. Mr. Ellis explained that in order to adequately represent for scientific readers such a form of speech as the Andamanese, "we require new terms and an entirely new set of grammatical conceptions, which shall not bend an agglutinative language to our inflexional translation," and he asked me accordingly if it were not possible "to throw over the inflexional treatment of an uninflected language." This, and the further consideration that since every human being speaks with but the one object of communicating his own intelligence to other human beings, the several possible ways of doing this must be based on some general laws applicable to them all, if only one could find them out, led me to make the attempt to construct a general theory on logical principles, which should abandon the inflexional treatment, its conceptions and its terms.

Such an attempt involved a wide departure from orthodox grammatical teaching, and I found that Mr. Portman, while adopting the theory, had been unable to clear himself of the teaching in which he had been brought up, and had consequently produced a work which was a compromise between the two. His laborious and praiseworthy efforts to adequately represent the Andamanese languages had failed in point of clearness, and my theory was not properly represented in his pages. I have therefore determined to revert again to the subject, and to give a more extended view of the theory than was then possible.

With these few introductory remarks I will proceed at once with my subject, commencing with a general statement of the argumentation on which the theory is based, testing it as a method of clearly presenting a savage group of tongues constructed after the fashion of the Andamanese by an explanation thereby of the linguistic contents of an entire story, as given by Mr. Portman, *vis.*, *The Andaman Fire Legend*, and concluding by a skeleton statement of the theory itself.

Premising that I am talking of the conditions of sixteen years ago, I found myself, in building up the theory, compelled, in order to work out the argument logically, to commence where the accepted Grammars ended, *vis.*, at the sentence, defining the sentence as the expression of a complete meaning, and making that the unit of language. Clearly, then, a sentence may consist of one or more expressions of a meaning or 'words,' which I defined as single expressions of a meaning. It can also consist of two separate parts — the subject, *i. e.*, the matter to be discussed or communicated, and the predicate, *i. e.*, the discussion or communication. And when the subject or predicate consists of many words it must contain principal and additional words.

This leads to the argument that the components of a sentence are words, placed either in the subjective or predicative part of it, having a relation to each other in that part of principal

¹ From *J. R. A. S.*, 1899.

the danger which, with proper attention to the Land, will apprize ships of their danger before they approach it too close. The Ledge is situated in Latitude $11^{\circ} 0' 7''$ N. and bears from the South end of the Great Andaman³ E. 16° S. distant 17 Leagues. It is of small extent with high Breakers on it, and some parts are Visible after the Surfs.

Your Lordship's Commands relating to the Andamans being executed, our stock being exhausted and several of the people having disorders (contracted at Calcutta) which required assistance, I determined to proceed immediately for this Island, and arrived here the 3rd Instant. I have now the satisfaction to inform Your Lordship that the Major part of our sick will be fit for duty again in a few days, when I shall proceed directly for Acheen in order to examine Sidoo Harbour, and another a little to the Southward of it, which Mr. Light has informed me of. He is also to give me a Letter to the King of Acheen, which I have no doubt will procure me Permission to make the necessary examination.

By the middle or end of June I expect to quit the Coast of Sumatra and to arrive at Calcutta in July, when I shall have the honour of laying before Your Lordship, a more detailed account of the service with particular Plans of the Harbours and a General Chart of the whole Survey.

I have, etc., (Sd.) Archibald Blair.

NO. II.

Henry Dundas to W. W. Grenville, 1790, August 19. Donira Lodge.

"Mr. Robert Blair, who writes the enclosed, is professor of practical astronomy in the University of Edinburgh, and perhaps one of the most ingenious men and best philosophers you ever knew. The letter he sends to me is from his brother, the officer who you will recollect to have been employed in the survey of the Andaman harbour, concerning which we entertain such sanguine expectations. The letter is proper for your perusal in every point of view, but I send it on account of what is stated respecting the opinion of Commodore Cornwallis. It is more recent than any thing I have seen. Perhaps there is more recent at the Admiralty or your Office, but nothing official has reached me of so late a date on the subject."

2 Enclosures :—

Number 1. — Robert Blair to Henry Dundas 1790, August 6.
Great Russell Street, Bloomsbury.

"I should still have delayed writing, if it were not for a letter which I have just received from my brother, and which I use the freedom of enclosing, as it may possibly contain some farther information concerning an object, about whose importance such sanguine hopes are, and I hope justly, entertained. As I know how readily you will overlook any impropriety in giving a hint on a subject of which you are so much better a judge, I shall also venture to mention a thought which occurred to me on reading Archibald's letter.

"I have heard through a friend, who has long corresponded with Lieutenant Mears, that a proposal has been made to Government to send the convicts to one of the Sandwich Islands (which I believe the Lieutenant has purchased from the Natives) instead of sending them to New Holland.

"Might they not be conveyed at much less expence, and turned to much better account, if sent to colonise Chatham Island? The supply of Europeans which would thus be at hand, to recruit our military and naval armaments in India, seems alone to be an object of great magnitude. The limited extent of the island, its proximity to the seat of Government, and the military force and fortifications necessary, at any rate, to protect the harbour, would effectually prevent their ever becoming troublesome. But I have said more than enough on a subject, which, if worth attending to, must have already occurred to you."

³ In the Genl. Chart the South extreme is named Rutland Island.

**Number 2. — Archibald Blair, to Robert Blair, 1789, December 26.
Port Cornwallia,⁴ Chatham Island.**

"Commodore Cornwallis arrived here the 19th, and seems perfectly satisfied that it is a place of infinite national importance. I have therefore little doubt but the Government of Bengal will instantly take the necessary steps to establish it as our principal naval port in India. He proposes to return here next south-west monsoon, and I have the satisfaction to perceive that he approves of what I have done. He quits this place soon to visit Penang, when I shall be left to execute his commands. The vessel I commanded proceeds to Calcutta with dispatches, and will return with provisions and men.

"The soil is productive, the climate healthy; we are well provided with fish, turtle from **Diamond Island** in great abundance, and vegetables from the **Carnicobar**."

No. III.

An Account of the Harbour at the North East end of the Great Andaman Island,⁵ by Mr. Patrick Stone, Master of His Majesty's Ship Crown, received per Rodney, 9th June 1791.

Directions for Sailing in, and out of the Harbour. — When you are between the North and South reefs you'll see far up the Harbour at the N. W. Corner, two Points with a small Island between them; keep this Isle in sight and run in, or if you should have the Wind N. E. you may turn in with the above Isle from Point to Point, but do not lose sight of it; to make it better known you'll see a remarkable Tree on the left hand point, or the North end of **Long Island**, but indeed you may run into this Harbour with the greatest ease without Danger, only give every point a Birth about 2 Cables length and go the Northward of the little Isle, then haul over to the Southward; be sure you keep the Southernmost point of the Harbours Mouth open with the next, and Anchor on the West side of the little Isle: this is called the Outer Harbour.

Marks for Anchoring. — This is such a good and fine Harbour, there are no particular Marks for Anchoring but I would advise Strangers not to go into any of the Coves, 'till they first Sound with their Boats — without it is the South Cove, which is the first Cove on the South side which is clean and clear of all Rocks; You may Anchor in what Water you please, good holding Ground.

Wooding and Watering. — Wood in great plenty, you may cut it alongside of the boats, there are many Streams of Water from the Mountains and with a little trouble might be made very convenient.

Provisions and Refreshments. — None to be had here at present as there is no Settlement, you may have Fish with the Seine or Hook and Line.

Fortifications and Landing Places. — No Fortifications. You may Land any where here the Water being so smooth, but the Sandy bays are preferable.

Trade and Commerce. — Neither Trade or Commerce. The People are quite Black with Woolly Hair and of a Savage Disposition, and of a Small Stature.

This Harbour lies in the Latitude 13° 24' N. and Longitude 93° 20' Et. It flows full and change at 9 o Clock and rises and falls 7 or 8 feet at Spring Tides. If coming from the Southward and bound into this Harbour, the first remarkable thing is the High Hill called **Saddle Hill**, which is the highest land hereabouts or I believe the highest on the Island; at the foot of Saddle Hill is a Small Isle called **Craggy Island**, but being badly to be seen 'till you run in shore; but what makes it easily known is a remarkable White Rock standing close to it,

⁴ [Now Port Blair. — Ed.]

⁵ [Now Port Cornwallis. — Ed.]

which at a Distance you will take for a large White Patch, on or near the Island; by this time you will see the Entrance of the Harbour, which is about 5 miles to the Northward of Craggy Island. The Land between the two is remarkable having two Hummocks and a Flat between; the Northernmost Hummock stands on the South point of the Harbour. On the North side of the Entrance you will see a Hill which makes a Peninsula, and both from this and the South point runs out a reef of Rocks, but no Danger as they are always above Water, or the Sea breaks over them, but Deep Water Close to them. You will see in the Middle of the Harbour a little Isle with a Spit running from it S. W., but run round the Northward of the Isle, and Anchor where you please; This small Island would be a fine place to plant Guns upon to defend the Harbour: There is a Channel on each side, but the North side is the Broadest and of course the best for Working; This Harbour forms a long square; at the East end is a long Isle lying N. and S. which I call Long Island, between the N. end of it and the N. W. point of the Harbour is the Entrance of what is called the Interior Harbour, going in you will see three Islands, the first the largest, the 2^d the next (which is the Island above mentioned as a mark to come in or go out by) the 3^d the Smallest, from the N. W. point of Long Island to the middle of this 3^d Isle runs a flat shoal of Mud which you must take care of, for you may have 8 fathoms, and the next east only two or 3 fathoms, all the N. and W. of those Islands is nothing but a flat of soft mud; on any of the Three Islands I have mentioned you may erect convenient Wharfs, as you [have] $3\frac{1}{2}$ and 4 fathoms close to the Rocks, here you might have Storehouses and Hospitals. To the Eastward of the First Island you will see a round low flat Island, which I call round Island, between this and the above other Isles makes the Harbour which you may lye in what Water you please from 17 to 3 fathoms, From round Island runs to the Southward a Spit of Mud and Sand about 2 Cables length with only 3 fathoms on it and 5 close to between this Island and the N. W. point of the Harbour, there are several Streams of Fresh Water and one large spring which may be cleared out with very little trouble where you may have Plenty of Good Water. The largest Ship in the Navy may Anchor within a Cables length of this place to Complete their Water. This Harbour is capable of containing a great number of Ships, and I think it may be made one of the best in the known World, it is commodious and roomy, very easily defended as there is no such thing as to attack it on the Land side or back part being surrounded with a large Shoal lake, or piece of Water, and it is surrounded again with a very thick Jungle or Mangrove Trees which grows in the Water and of Course it must be a Swamp, so you have nothing to Guard but the Harbours Mouth.

NO. IV.

Abstract of Kyd's Report relative to the Settlements at Prince of Wales' Island and the Andamans; also his Report on the comparative length of the passages between Madras and Bengal and the Andamans and Prince of Wales' Island, 1795.

I. — Major Kyd's first part of a Report relative to the Settlements at Prince of Wales' Island and the Andamans, dated the 4th March, 1795.

P. 2. — One of the principal objects of his visit to Prince of Wales' Island was to enable him to clear up strong doubts that had arisen in his mind respecting the comparative advantages of the Infant Settlement at the Andamans as a Port of refitment and refreshment for the Navies of Great Britain, with those of Prince of Wales Island, [i. e. Penang] which he surveyed and reported upon to Government soon after it was settled in 1787.

P. 3. — Takes a short view of what has hitherto been done by Government for the establishment of a Port of refitment of our Fleets to the Eastward of Cape Comorin, in order to prevent in future that great loss of the most valuable period of the Year for Naval operations, which has heretofore been sustained by the Fleets being obliged to make a long Voyage to Bombay to repair.

P. 4. — **Lacam's Plan** of new Harbour proposed in 1774 or 5 proved to be totally impracticable.

P. 5. — Next Plan was that at Prince of Wales' Island in 1786.

P. 7. — The next was the Andamans in 1788.

P. 8. — Commodore Cornwallis gave a decided preference to the North East Harbour, now Port Cornwallis, and the Settlement was completely effected in 1793.

P. 9. — But Kyd observes that he never at any period found occasion to alter the opinion he had formed of the comparative advantages of the Andamans and Prince of Wales' Islands, as delivered in his Report of the last place in 1787.

P. 11. — Description of the Andamans.

P. 16. — Only 4 Months fair weather in the Whole Year, from December to March.

P. 17. — About the middle of April the rains begin to fall, 'till the end of November, attended with constant hard Wind and most violent Squalls.

P. 18. — Generally tempestuous for 7 Months.

P. 19. — Of the immense quantity of Rain — double the quantity that falls in Bengal when the excess is deemed detrimental to cultivation.

P. 20. — Of the richness of the Soil and the quickness of Vegetation.

P. 21. — Have not had sufficient experience to judge of the effect of the Climate on the human Constitution.

P. 25. — Opinions of the Surgeons that there is nothing peculiarly noxious in the Climate of the Andamans more than in all tropical Climates subject to great falls of Rains.

P. 25. — Every reason to believe that the situation will in the end become healthy, as, from the nature of the surface of the ground, Water cannot lay an hour after the most violent Rain.

P. 26. — Have as yet discovered few or no Trees of real Value for Ship building.

P. 26. — Abundance of Timber fit for the construction of Buildings on Shore.

P. 28. — On the small Spot that has been cleared they have found all the variety of Fruit Trees carried from Bengal.

P. 28. — The culinary Vegetable and some small experiments of Sugar Cane, Indigo, Rice and other Grains thrive wonderfully well.

P. 29. — A description of the Natives. — Never yet in any part of the Globe has the human Race been discovered in a more degraded or savage state.

P. 30. — The Harbour of Port Cornwallis is sufficiently capacious for the largest Fleets — easy of ingress and egress, and a safe shelter for Ships at all Seasons.

P. 31. — Comparison between the Andamans and Prince of Wales Island.

P. 32. — Prince of Wales Island — the entrance perfectly safe, having upon it depth enough at low Water spring Tides for the largest Ships of the Royal Navy.

P. 32. — The inner Harbour under Poolajuaiah a safe and smooth Bason, where the largest Ships can be transported with the utmost safety in one Tide even with their Guns on board.

P. 32. — On the Island Juajah is space enough for Store Houses and a Marine Yard sufficiently extensive — and Wharfs may be constructed with great ease.

P. 33. — This inner Harbour has the additional advantage of being easily fortified at little Cost.

P. 33. — Since he surveyed it in 1787 the Island has been cleared and cultivated to the extent of at least 25 Square Miles — Abundance of excellent tropical fruits and all the Vegetables common in India.

P. 33. — The Climate temperate and healthy, and entirely free from Gales of Wind and violent weather of every kind.

P. 34. — A considerable population, particularly of industrious Chinese and Natives of the Coast of Coromandel.

P. 34. — A large Town has been built — Shops and Markets filled with every article of refreshment or Supply that a Fleet can be in want of.

P. 34. — A very extensive Commerce is established through the medium of Ships navigated by Europeans, and Prows from the neighboring Countries even as far to the eastward as Calabar — and capable of being increased to a very great extent.

P. 37. — Gives the testimony of Commodore Rainier in his Letter of 31st Decemr 1794, who was at that Island in the *Suffolk*, in favour of Prince of Wales Island over the Andamans.

P. 38. — Commodore Mitchell's Squadron of 5 Ships remained a Month at Prince of Wales' Island, and received abundance of refreshment.

P. 38. — Captain Pakenham of His Majesty's Ship *Resistance* says he has never been in any foreign Port where a Ship of War was so well and easily supplied with every desirable Article.

P. 40. — States the defects of Prince of Wales Island. It's great distance from any of the Company's other Possessions, so that it cannot be reinforced Troops or supplied with Ammunition and Stores, &c., &c., &c.

P. 42. — States the advantages and disadvantages of the Andamans.

P. 48. — Has a full conviction that Prince of Wales' Island all circumstances considered, is infinitely preferable to the Andamans, and that it in fact provides every thing that Government can want for a Port of refitment and refreshment for the Navies of Great Britain to the eastward of Cape Comorin.

[Then follows his Report of Prince of Wales' Island in 1787, formerly called Penang, in the Straits of Malacca.]

II. — Kyd's Report on the comparative length of the passages between Madras and Bengal and the Andamans and Prince of Wales Island.

During the South West Monsoon (beginning of April to the middle of October) the Passage from Madras to Port Cornwallis does not exceed 8 Days.

Will be much greater to Prince of Wales Island. But towards the end of October the passage is very quick, not exceeding 20 Days.

The passage from either the Andamans or Prince of Wales' Island to Madras during the South West Monsoon is precarious and difficult and will require nearly equal time.

During the North⁶ East Monsoon, particularly during the first part of it, Ships cannot with safety remain on the Coromandel Coast. The Passage, both to the Andamans and Prince of Wales' Island tedious — 3 weeks must be allowed.

During the whole of the North East Monsoon the Passage in returning is quick and certain — 7 Days from the Andamans — 12 from Prince of Wales' Island.

⁶ November, December, January.

In the North East Monsoon the Passage from Bengal to the Andamans is 8 Days — but to Prince of Wales' Island more than double — 24 days the average.

In returning from the Andamans to Bengal 15 Days — from Prince of Wales' Island 25 Days.

During the South West Monsoon, going and coming from the Andamans 8 — Prince of Wales Island 20 Days.

No. V.

Memoranda relative to the Settlement at the Andamans, dated 9th January 1802.

The object in establishing a Settlement at the Andamans was to obtain a refitting Post for Ships in time of War.

The Settlement was begun early in the year 1790 on the Southermost part of the Island, where a Harbour had been discovered by Commodore Cornwallis which in his opinion was suitable for the purpose. But in November 1792 the Settlement was removed from this part to the N. E. part of the Island where the Commodore had discovered another Harbour, possessing advantages superior to the former, and which was named Port Cornwallis. A good test of the Security of this Harbour was afforded soon after the removal of the Establishment, to this part of the Island, by a Tempest of uncommon Violence which prevailed at Port Cornwallis by which two of the Vessels were driven on Shore, but got off without any damage to their bottoms and only trivial loss in other respects. The Soil of this part of the Island is excellent and of a rich quality, which when cleared and cultivated will produce the Natural Fruits and grains of Hindostan in great abundance, but from the enormous size and abundance of the Timber the clearing of the Land must be a work of time and great labor. The supplies of Fresh Water are represented also to be so abundant that with little trouble Watering places may be made for supplying the largest Fleets.

The Natives at first appeared extremely jealous of the New Settlers and put to death some Fishermen sent thither from Bengal and for some time continued to shew very little desire of any intercourse, but afterwards became more familiarized.

Till the Year 1793 the Settlers in general appear to have continued healthy when about the Setting in of the S. W. Monsoon, an uncommon sickness prevailed amongst them, which rendered it imprudent to determine on the fitness of the place for a Naval Arsenal till the cause from whence such sickness had arisen could be determined by further experience, but altho' the Rains were succeeded by favourable Weather which greatly contributed to the recovery of the Sick, the Settlement still continued unhealthy, which was attributed to a sufficient space of Land not being cleared, but in the Season following the Settlement was more healthy than on any former one, altho' there had been an unusual quantity of Rain.

In the succeeding Season however namely 1795/6 the inhospitality of the climate was sufficiently proved, above 50 of the Settlers and Mr. Reddick the Surgeon having died. It was therefore on this ground determined to withdraw the Settlement, but to prevent any Foreign Nation attempting an Establishment there, which it was observed was not probable, a Small Vessel was stationed off Port Cornwallis to keep possession. The Governor General in Council observed to the Court that if it should be thought expedient to prosecute the original plan at the end of the War the Settlement might be reestablished with little disadvantage.

With respect to the advantages and disadvantages of this Settlement compared with those of Prince of Wales Island the Single circumstances of its local Situation being such as to render a communication with all the Companys Settlements so completely easy at all Seasons of the Year was in Major Kys opinion sufficient to determine in its favor provided the Salubriety of the Climate was ascertained, but that in every other respect Prince of Wales Island had the advantage. [January 9th, 1802.]

NOTES AND QUERIES.

SIR PROBY THOMAS CAUTLEY.

"AMONG many greater services to India the late Sir Proby Cautley diffused largely in Upper India the delicious fruit of the Bombay mango, previously rare there, by creating and encouraging groves of grafts on the banks of the Jumna and Ganges canals." — *Hobson-Jobson*, p. 424, ii.

He was son of the Rev. Tho. Cautley, B. D., Rector of Raydon and Stratford S. Mary, Suffolk, by Catherine his wife, daughter of the Rev. Narcissus Charles Proby, M. A., Rector of Stratford and of Toddtenham in Gloucestershire.

A pamphlet entitled *The Parish Church of Stratford S. Mary, Suffolk*, by the Rev. J. G. Brewster, Rector of Stratford, contains the following information :—

"Of mural tablets there are four, all placed in the South Chancel Aisle." . . . "The next commemorates the Rev. N. C. Proby, M. A., Rector of this parish and of Toddtenham, who died Dec. 20th, 1804, in his 66th year; and the next the Rev. T. Cautley, B. D., Rector at the same time of Raydon and Stratford, and buried at the former place. He died July 13th, 1817. The death of his widow is recorded on the fourth tablet, June 5th, 1830." — P. 15.

List of the Rectors of Stratford.

Narcissus C. Proby, 1784-1803. (Resigned. Buried Dec. 27th, 1804.)

Thomas Cautley, 1803-1817. (Buried at Raydon.) — *Ibid.*, p. 16.

There are also three monuments in Stratford churchyard :—

I. (Altar-tomb within rails.) Rev. Narcissus Cha. Proby, 20 years R. of this parish, d. 20 Dec., 1804, aged 66; Arabella, his wife, d. 28 Nov., 1841, aged 89; her mother Mrs. Cath. Weller, wid. of Capt. John Weller, R. N., d. 31 Mar., 1792, aged 76; Mary¹ Proby d. 3 Mar., 1868, aged 92.

II. S. side: Cath, wife of Rev Tho. Cautley, R. of this parish, dau. of Rev. N. C. Proby, d. 5 June, 1830, aged 55. N. side: Cha. Will. Cautley, their inf. son, d. 22 Mar., 1801.

III. (Recumbent cross within same rails as "II.") S. side: Col. Sir Proby Tho. Cautley, K. C. B., Member of H. M. Indian Council, d. 25 Jan., 1871, aged 69.

From the above information the following tabular pedigree is formed :

Capt. John Wel-	= Cath. . . . b. 1715-16; d. 31
ler, R.N.; d. be-	Mar., 1792, aged 76 (m. i. in
fore his wife.	Stratford ch'yard).

The Rev. Narcissus Cha.	= Arabella Wel-
Proby, M.A., R. of Stratford	ler; b. 1751-2;
(1784-1803) and of Todd-	d. 25 Nov.,
ham, co. Glouc.; b. 1737-38;	1841, aged 89
d. 20 Dec. 1804 aged 66 (m. i.	(m. i. in Strat-
in Stratford ch. and ch'yard);	ford ch'yard).
bur. 27 Dec at Stratford.	

Cath. Proby; b.	= The Rev. Tho. Mary Proby; b.
1774-5; d. 5	Cautley, B D, 1775-76; d. 3
June, 1830,	R. of Strat- Mar. 1868
aged 55 (m. i.	ford (1803- aged 92 (m. i.
in Stratford	1817) and of in Stratford
ch. and ch'-	Raydon; d. ch'yard).
yard).	13 July, 1817,
	(m. i in Strat-
	ford ch.); bur.
	at Raydon.

Cha. Will. Caut-	Col. Sir Proby Tho. Cautley,
ley; d. in inf.	K.C.B., Memb. of H. M.
22 Mar., 1801,	Indian Council; b. 1801-2; d.
(m. i. in Strat-	25 Jan., 1871, aged 69 (m. i.
ford church-	in Stratford ch'yard).
yard).	

CHARLES PARTRIDGE.

FIRE-WORKS AT PANJABI MARRIAGES.

WHEN a marriage party goes with the bridegroom to the bride's house, and the former do not let off good fire-works, the girls and women from the bride's house and its neighbourhood sing a song including the following verse :—

Asān gallān hānj gawāṭān :

Par hawāṭān māl na dān.

We cleaned the streets for nothing :

But still no sky-rockets came.

If the bridegroom has really brought no fire-works, the above jocular verses are meant in real earnest, and he is put to much shame.

MĪYA Dās in *P. N. and Q.* 1883.

¹ In White's *Suff. Directory* for 1844, under Stratford S. Mary : "Proby Miss Mary" (p. 260).

BOOKS RECEIVED :—

- Slip to be inserted opposite page 5 of Grierson's edition of the Satsaiya of Bihari.
- Proceedings of the Asiatic Society of Bengal, edited by the Honorary Secretaries, No. VI. June 1899, No. VII. July 1899, and No. VIII. August 1899.
- Journal of the Asiatic Society of Bengal, edited by the Philological Secretary, Vol. LXVIII., Part I, Extra-No. 1, 1899.
- Plates illustrating a Report on the British Collection of Antiquities from Central Asia, prepared by the Survey of India. — Journal Asiatic Society of Bengal, Extra-Number I. — 1899.
- Journal of the Asiatic Society of Bengal, edited by the Natural History Secretary, Vol. LXVIII., Part II., Nos. 1 and 2, 1899.
- Journal of the Asiatic Society of Bengal, edited by Major L. A. Waddell, Anthropological Secretary, Vol. LXVIII., Part II., No. 1, 1899.
- The Orient (The Hansei Zasshi Transformed), Vol. XIV. No. 8.
- Journal of the Maha-bodhi Society, Vol. VIII. No. 6.

PAPERS ON HAND :—

- Notes on the Spirit Basis of Belief and Custom. By Sir J. M. Campbell.
- Essays on Kashmiri Grammar. By Geo. A. Grierson.
- Currency and Coinage among the Burmese. By R. C. Temple.
- Contributions towards an Andamanese Vocabulary. By E. H. Man.
- Notes on the Nicobarese. By E. H. Man.
- On the South-Indian Recension of the Mahabharata. By M. Winternitz.
- Superstitions and Customs in Salsette. By Geo. F. D'Penha.
- The History of the Bahmani Dynasty. By J. S. King.
- Extracts from the Log of a Voyage along the Coast of India in 1746. By R. C. Temple.
- On the Indian Epics. By M. Narayan Sastri.
- Leaves from an Old Indian's Note Book. By G. U. Pope.
- Copper Coinage of the Madras Presidency. By A. Westcott.
- A Note on the British Collection of Central Asian Antiquities. By A. F. Rudolf Hoernle.

Sources of Sanskrit Lexicography.

Vol. I.—*Hemachandra's Anekārthasaṅgraha* with extracts from the Com. and critical notes, edited by Prof. ZACHARIE. Rs. 4.

Vol. II.—*Hemachandra's Uddiganaśūtra* with the author's Com., critical notes and index, edited by Prof. KIRSTE.—App.—Index to Vol. I.—Rs. 3-8.

Education Society's Press.

PUBLISHED quarterly under the authority of the Government of India as a Supplement to the Indian Antiquary.

EPIGRAPHIA INDICA

and Record of the Archaeological Survey of India.

Edited by Dr. E. HULTZSCH,

Government Epigraphist.

192 pp. and 14 plates annually.

Annual Subscription in advance for four numbers, Rs. 8 or 11s., including postage.

Published Monthly, Price 8 annas.

THE INDIAN TRAVELLER'S GUIDE, containing the Special Time and Fare Tables of all the Indian Railway Companies, Steam Boat and Dāk Companies, Bullock Trains and Transit Companies; the Routes between the principal towns of Northern, Central, and Western India, &c.

WITH A COLOURED MAP OF INDIA.

BOMBAY :

Printed and Published at the "Bombay Gazette" Steam Press

Agents: *Bombay*, Watson & Co., Thacker & Co.; *Poona*, Treacher & Co., Phillips & Co.; *Deolalee*, Cursetjee Dossabhoy; *Calcutta*, Wyman & Co.; *Madras*, Higginbotham & Co.; *Allahabad*, Kellner & Co. (Railway Station); *London*, G. Street, 30, Cornhill; Gordon and Gotch, St. Bride Street, Ludgate Circus, E. C.

Messrs. LUZAC & Co.'s List,

Official Agents and Publishers to the India Office.

LONDON.

Cappeller's Sanskrit-English Dictionary. Roy. 8vo., cloth, pp. viii. 672. Reduced price, 10s. 6d.

ROSEN (L.)—*A Modern Persian Colloquial Grammar*, containing a short Grammar, Dialogues and Extracts from Nasir Eddin Shah's Diaries, Tales, etc., and a Vocabulary. Cr. 8vo., cloth, pp. xix., 400. Price, 10s. 6d.

HALCOMBE (C. J. H.)—*The Mystic Flowery Land*. Being a true account of an Englishman's Travels and Adventures in China. With notes by the author and numerous Illustrations. Second Edition revised. 8vo., cloth, pp. xxx., 226. Price, 7s. 6d.

"The book is one from which all may learn, but it is eminently suited to the 'general reader,' and its attractions are much increased by forty-one illustrations. The fact that it has achieved a second edition shows that it has already been received with favour and we think that, in its present form, it should meet with a yet more hearty welcome."—*Sheffield Daily Telegraph*.

VAMBERY (A.)—*The Travels and Adventures of the Turkish Admiral Sidi Ali Reis in India, Afghanistan, Central Asia, and Persia during the Year 1553-1556*. Translated from the Turkish with notes. 8vo., cloth, pp. xviii., 125. Price, 5s.

Letchimey: a Tale of Old Ceylon. By Sinnatamby, with Photographic Plates and Illustrations. 4to., pp. iii. 54. Price, 5s.

"It is an interesting and characteristic tale of old times, prettily illustrated and bound, and will be read with pleasure both by young and old."—*Indian Magazine*.

YATAWARA (T. B.)—*Ummaga Jātaka (The Story of the Tunnel)*. Translated from the Sinhalese. 8vo., cloth, pp. vii. 242. Price, 10s. 6d.

UHLENBECK (C. C.)—*A Manual of Sanskrit Phonetics*. In comparison with the Indo-Germanic mother-language, for students of Germanic and classical philology. 8vo., pp. 115. Price, 6s.

LUZAC'S ORIENTAL LIST containing Notes and news on, and a Bibliographical List of, all New Publications on Africa and the East. Published monthly. Annual subscription, 3s. Vols. I. to IX. (1890-1898) are still to be had (with Index) at £2-15s. Current bound Vols., 5s. each.

LUZAC & Co., 46, GREAT RUSSELL STREET,
(Opposite the British Museum),
LONDON, W. C.

Published by order of Her Majesty's Secretary
of State for India.

GOVERNMENT ARCHÆOLOGICAL SURVEY OF WESTERN INDIA.

THE CAVE TEMPLES OF INDIA.—By J. FER-
GUSON, D.C.L., C.I.E., F.R.S., V.P.R.A.S., & JAS.
BURGESS, LL.D., F.R.G.S., M.R.A.S., &c. Super-rl.
8vo., mor. gilt. top, pp. xx. and 536, with map, 99 plates
and 76 woodcuts. £2-2s.

REPORTS.—Super-royal 4to., half morocco, gilt
tops. By JAS. BURGESS, LL.D., F.R.G.S., &c.

Vol. I.—Report of the First Season's Operations
in the Belgaum and Kalādgī Districts, 1874.
With 56 Photo. and Lithographic Plates and
6 Woodcuts. £2-2s.

Vol. II.—REPORT on the ANTIQUITIES of
KATHIAWAD and KACHH, 1874-75,—242 pp., with
74 Photograph and Lithographic Plates. £3-3s.

Vol. III.—REPORT on the ANTIQUITIES of the
BIDAR and AURANGABAD DISTRICTS, being the Re-
sults of the Third Season's Operations, 1875-76.
With 66 photo. and lithographic plates and 9
woodcuts. £2-2s.

LONDON: BERNARD QUARITCH, Piccadilly.
BOMBAY: THACKER & Co., LIMITED.

Vol. IV.—The BUDDHIST CAVES and their
Inscriptions, with 60 plates and 25 woodcuts.

Vol. V.—The Caves of Elura and the other
Brahmanical and Jaina Caves in Western India,
with 51 autotype and other plates, and 18 wood-
cuts. The two vols. Price £6-6s.

LONDON: Kegan Paul, Trench, Trübner & Co.

NOTES on the BAUDDHA ROCK-TEMPLES of
AJANTĀ, their Paintings and Sculptures, &c., by
J. Burgess, LL.D. Demy 4to., pp. 112 with 31
plates. Rs. 5.

The AMARĀVATI and JAGGAYYAPETA BUDDHIST
STŪPAS, by J. Burgess, LL.D., C.I.E. Sup. roy.
4to. pp. 132, with 69 autotype and lithographic
Plates of Sculptures and Inscriptions. (Madras
Survey): LONDON: Trübner & Co. 1887. £3-3s.

BOMBAY: Thacker & Co., Ltd.

MADRAS: Higginbotham & Co.

4to. Demy, with Illustrations.

THE INDIAN ANTIQUARY;

A JOURNAL OF ORIENTAL RESEARCH

In Archaeology, Epigraphy, History, Literature,
Languages, Folklore, &c., &c.,
Vol. XXVIII. begins with Part 347, for Jan. 1899.

VOLS. I. TO XIII.; EDITED BY DR. J. BURGESS.

One complete set—Vols. I. to XIII. bound
in cloth, Rs. 315 (£24) nett. Carriage extra.

Vols. III. to XIII. in cloth, Rs. 200 (£15) nett
and carriage. A few copies only.

Vols. IV. to XIII. in cloth, Rs. 163 (£12-5s.)
nett and carriage.

Vols. V. to XIII. (9 vols.) in cloth, Rs. 135
 (£10-5s.) nett and carriage. Single Volumes,
not bound, Rs. 16 (24s.) each and carriage.

Vols. I., II., and III. not sold separately
and very scarce.

Vol. IV. Rs. 30 (45s.), a few copies.

Separate parts, if in stock, Re. 1-10 to Rs. 3.

WANTED TO BUY:—Vol. I. (1872) of the
Indian Antiquary, complete, bound or unbound,—
offered Rs. 25.

Also loose parts for Feb., July, and August of
1872 (Vol. I.), and Jan., Feb., and March of 1873
(Vol. II.),—offered Rs. 2 each part.

Apply to MANAGER, Education Society's Press.

VOLS. XIV. TO XX.; EDITED BY

DR. FLEET AND LT.-COL. TEMPLE.

Vols. XIV. to XX., not bound, Rs. 20 each,
including carriage.

VOLS. XXI. ONWARDS; EDITED BY

LT.-COL. TEMPLE.

Vols. XXI. to XXVII., not bound, Rs. 20
each, including carriage.

WORKS BY LT.-COL. R. C. TEMPLE.

THE LORD'S PRAYER IN THE SOUTH
ANDAMANES LANGUAGE. By E. H. MAN
AND R. C. TEMPLE. *Out of print.*

LONDON:—Kegan Paul, Trench, Trübner & Co.

THE LEGENDS OF THE PANJAB. In
Monthly numbers, from August 1883. Vol. I.
bound. Rs. 18. Vol. II. bound Rs. 15.

LONDON:—Kegan Paul, Trench, Trübner & Co.

BOMBAY:—EDUCATION SOCIETY'S PRESS.

Price to Subscribers Re. 1 per part. Vol. III.
All issued except the final part.

A DISSERTATION on the PROPER NAMES
OF PANJABIS. *Out of print.*

BOMBAY:—EDUCATION SOCIETY'S PRESS.

LONDON:—Kegan Paul, Trench, Trübner & Co.

PANJAB NOTES AND QUERIES. A
Monthly Periodical. Edited by Lt.-Col. R. C.
TEMPLE and Messrs. DAMES and CROOKE,
Vols. I., II., III. and IV. *Out of print.*

ALLAHABAD:—PIONEER PRESS.

LONDON:—Kegan Paul, Trench, Trübner & Co.

WIDE-AWAKE STORIES; A Collection of
Tales told by little Children between Sunset and
Sunrise in the Panjab and Kasmir. By F. A.
STEEL and R. C. TEMPLE. *Out of print.*

LONDON:—Kegan Paul, Trench, Trübner & Co.

ADVERTISEMENTS.

	Page.	1 col.	½ col.
One insertion.....	Rs. 17-8,	Rs. 9-4,	Rs. 4-12
Two insertions	„ 28-0,	„ 14-8,	„ 7-4
Three „	„ 35-0,	„ 18-8,	„ 9-8
Six „	„ 52-0,	„ 28-0,	„ 15-0
Twelve „	„ 100-0,	„ 52-0,	„ 27-0

Short advertisements: 1st insertion 2 as. per
line; 2nd and following 1½ as.; 12 insertions in
succession Re. 1 per line.

Though the circulation of the *Indian Anti-
quary* is necessarily limited, its subscribers are
almost exclusively such as advertisers generally
wish to draw the attention of to their advertise-
ments, and the terms for insertion, given above,
are very moderate. Application should be
made to the Publisher, Education Society's
Press, Byculla, Bombay. All payments must
be made in advance.

EPIGRAPHIA INDICA
is published quarterly under the authority of the Government of India
as a Supplement to the Indian Antiquary.

PART CCCLXIX.

(VOL. XXVIII.)

DECEMBER, PART II., 1899.

THE
INDIAN ANTIQUARY,

A JOURNAL OF ORIENTAL RESEARCH

IN

ARCHÆOLOGY, EPIGRAPHY, ETHNOLOGY, GEOGRAPHY, HISTORY, FOLKLORE, LANGUAGES,
LITERATURE, NUMISMATICS, PHILOSOPHY, RELIGION, &c., &c.

Edited by

RICHARD CARNAC TEMPLE, C.I.E.,

LIEUT.-COLONEL, INDIAN STAFF CORPS.

CONTENTS.

INDEX..... 333

BOMBAY :

PRINTED AND PUBLISHED AT THE EDUCATION SOCIETY'S PRESS, BYCULLA.

LONDON: KEGAN PAUL, TRENCH, TRÜBNER & Co.

LONDON: LUZAC & Co.

BOMBAY: EDUCATION SOCIETY'S PRESS.

NEW YORK: WESTERMANN & Co.

CHICAGO: S. D. PEET, Esq., Ph.D.

LEIPZIG: OTTO HARRASSOWITZ.

PARIS: E. LEROUX.

BERLIN: A. ASHER & Co.

VIENNA: A. HOLDER & Co.

[All Rights Reserved.]

Annual Subscription in advance, Rs. 20.

Digitized by Google



3 2044 011 226 313

